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IN THIS ISSUE

MASTER'S DEGREE REQUIREMENTS

EDUCATION IN LATIN AMERICA

MORALITY IN HISTORY TEACHING

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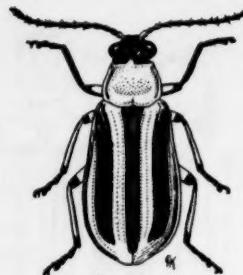
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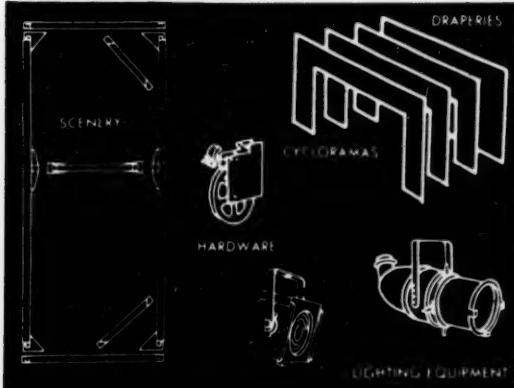
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REQUIREMENTS FOR THE MASTER'S DEGREE WITH A MAJOR IN EDUCATION—PART II

By Wylma R. Curtin *

ANALYSIS OF DATA

Institutions

THE CONSIDERABLE NUMBER of 44 Catholic institutions of higher learning in the United States offer a Master's Degree with a major in Education. Geographically they are distributed in 22 states and the District of Columbia. Twelve institutions are operated by 11 different orders of sisters and 28 institutions by 8 separate orders of priests; 3 institutions are under diocesan control and 1 institution is under the control of the hierarchy of the United States.

St. Mary College, Kansas, St. John College, Ohio, and St. Michael's College, Vermont, offer graduate courses only during the summer session. Under the direction of The Catholic University of America additional summer session branches are operated at San Rafael, California, San Antonio, Texas, Dubuque, Iowa, Tulsa, Oklahoma, and Toledo, Ohio. Inasmuch as these five summer session branches operate uniformly under the regulations of The Catholic University of America, they are treated as one with the parent university.

Degrees

Of the 44 institutions, 41 per cent offer only one Master's degree program, while 52 per cent offer two different degree programs, and 7 per cent offer three different degree programs with a major in Education. Thus a total of 73 different Master's degree programs are offered by the 44 institutions.

Within the 73 Master's degree programs, 7 different Master's degrees are offered: 43 per cent of these programs lead to the attainment of the Master of Arts; 23 per cent the Master of Education; 23 per cent the Master of Science in Education; 6 per cent the Master of Science; 3 per cent the Master of Arts in Teaching;

* Wylma R. Curtin, Ph.D., is associate professor of Education at The Catholic University of America. The first part of this article appeared in our February, 1959, issue, pp. 73-96.

1 per cent the Master of Arts in Secondary School Administration; and 1 per cent the Master of General Education. It is evident that by far the most commonly occurring degrees are the Master of Arts, the Master of Education and the Master of Science in Education.

Administrative Organization

Of the 44 institutions, only 18 per cent are administratively organized as a School of Education. In the remaining 82 per cent of the institutions, the Master's degree with a major in Education is under the administrative control of the Graduate School or a similarly functioning administrative body, which according to the size or complexity of the institution bears the name of Graduate Division, Graduate Department or Committee on Graduate Study.

It is evident that, at the graduate level, a School of Education is not a common administrative organization among our Catholic institutions of higher learning. On the contrary, it is the preponderant practice of Catholic universities to maintain the same standards of administrative control for graduate degrees in Education, as are maintained for graduate degrees in other subject fields.

ADMISSION REQUIREMENTS

It is noteworthy that at the graduate level 91 per cent of these institutions are coeducational, while 7 per cent admit only women and 2 per cent admit only men. While the University of Notre Dame admits only men during the winter session, the graduate program of this university is coeducational during the summer session.

Bachelor's Degree

Without exception, every institution requires that a graduate student must have a Bachelor's degree or its equivalent from a recognized institution of learning.

Graduate Record Examination

The institutions are about evenly divided with regard to the use of the Graduate Record Examination, with 57 per cent of the universities including this examination as an admission requirement. It is likely that the publication of studies which have questioned

the appropriateness, from the Catholic viewpoint, of some items of this test has led to a decrease in the use of this examination as a selection device. It is unfortunate that a more suitable selection device, with dependable and meaningful norms, has not been developed for the evaluation and screening of students seeking admission to a graduate program in Education in Catholic universities.

Number of Prerequisite Credits

Wide variation exists in the number of prerequisite credits in Education which are required for admission to a graduate program.

NUMBER OF PREREQUISITE EDUCATION CREDITS	PER CENT OF 44 UNIVERSITIES
24	11
20 (or state teaching certificate or undergraduate major)	20
18	32
15	5
12	23
6	5
0	2
NS	2
Total	100

Approximately two-thirds of the institutions require from 18 to 24 prerequisite credits. This reflects the basic requirements common for a state teaching certificate and is likewise comparable to the amount of prerequisite foundation required for admission to graduate programs in other content fields. However, such demands tend to penalize the graduate candidate whose undergraduate degree has been based on a major and minor in standard content subjects.

On the other hand, approximately one-third of the institutions require minimal or no previous course work in Education as represented by from fifteen to zero prerequisite credits. Such a level of prerequisite requirements tends to recognize the value of an undergraduate foundation in standard content subjects for our school personnel. However, it must be admitted that such minimal foundation in Education restricts the complexity and calibre of graduate instruction which can be offered to such graduate students.

Without doubt, the problem of the level of prerequisite foundation that is desirable and necessary for admission to graduate study in Education is one which is deserving of research investigation.

Specification of Prerequisite Credits

Wide variability among the universities occurs not only in regard to the number of prerequisite Education credits, but also in regard to the specific Education courses which are prerequisite for admission. Fifty-two per cent of the universities do not require any specific course; eighteen per cent have the general prerequisite of state teacher certification or an undergraduate major in Education; thirty per cent of the universities specify that particular courses be included in the prerequisite Education credits.

Ten different courses occur among those which are specified as prerequisite by some university.

COURSE SPECIFIED AS PREREQUISITE	PER CENT OF 44 UNIVERSITIES
Educational Psychology	20
Educational Philosophy	16
Student teaching or teaching experience	16
Principles of Education	14
Educational Methods	9
Tests and Measurements	9
Statistics	5
History of Education	5
Curriculum and Materials	2
Educational Sociology	2

Quality of Prerequisite Credits

Eighteen per cent of the universities provide flexibility in the evaluation of the quality of prerequisite credits by describing this admission requirement as "ability for graduate study," "above average" or "adequate"; course marks of "B minimum," "B average" or "C +" are required by 9, 30 and 13 per cent of the universities; the remaining 30 per cent of the institutions do not make any statement concerning the quality of prerequisite credits necessary for admission.

Advanced Standing

While the most common number of transfer credits is 6, variety of university practice is indicated in that 19 per cent do not permit any advanced standing; 7 per cent accept four credits; 30 per cent accept six credits without qualification and an additional 38 per cent accept six credits with qualifications; 2 per cent accept eight credits without qualification and an additional 2 per cent accept eight credits with qualifications; and 2 per cent accept ten credits of advanced standing.

Other Admission Requirements

Additional requirements which evaluate the intellectual capacity and the knowledge and experience of the applicant are infrequent at present, but point to a recognized need, and may indicate a growing trend toward selective admission as the impact of increased enrollment is felt at the graduate level. It is noteworthy that 14 per cent of the universities are employing a test of mental ability, 2 per cent a general achievement test in Education, and 2 per cent an achievement test in statistics as means of admission screening. An additional 5 per cent of the universities require a prerequisite of a major in the teaching subject of secondary school teachers, and 2 per cent require previous field experience in the prospective area of concentration in Education.

TIME AND COURSE REQUIREMENTS

Minimum Residence

One academic year, the typical minimum residence for the Master's degree, is required by 71 per cent of the institutions. A longer residence is required by 4 per cent, some asking a period of three semesters, others a period of two academic years, while 25 per cent of these institutions do not specify any minimum residence period.

Time Limit

Sixteen per cent of the universities do not place any maximum limit on the time over which the completion of the Master's degree may be extended. The maximum period ranges from two years to eight years among the remaining institutions; the most common

practice of a period of five years being permitted by 30 per cent, and six years by 41 per cent of the universities.⁴²

Total Course Credits for Degree Program

With respect to credit requirements for these degree programs, it is to be noted that 48 per cent require course work plus a thesis; an additional 11 per cent require course work plus some type of research project, while 41 per cent require only course work.

TOTAL REQUIRED CREDITS	PER CENT OF 73 DEGREE PROGRAMS
24 + T(0)	14
24 + T(6)	22
26 + T(4)	4
26 + T(6)	1
27 + T(3)	4
30 + T(3)	1
30 + T(4)	1
32 + T(0)	1
24	1
30	32
32	8
33	4
34	1
36	6
 Total	 100

Programs which include a thesis commonly require 24 course credits, all programs which include a project require either 30 or 32 course credits, whereas programs based exclusively on course work commonly require 30 course credits. However, the range of course requirements (24 to 32 within thesis programs and 24 to 36 within non-thesis programs) overlap to such an extent that there is little real difference in the course credit requirements for thesis and

⁴² With one stated exception, variations in the elements presented to this point occur from one university to another; therefore, the per cents reported above are based on a total of 44 universities. However, variations in the elements in the following portion of this article occur from one degree program to another; therefore, the per cents reported following this note are based on a total of the 73 different degree programs offered in the various institutions.

non-thesis programs as a whole. Nevertheless, individual programs show extreme differences in respect to this basic requirement, as for example, when a program is based on 24 course credits without any thesis or project, while another program is based on 32 course credits plus a thesis.

Education Course Credits for Degree Program

Both thesis and non-thesis degree programs commonly require that 18 course credits be obtained in Education. The range of required course credits in Education for thesis programs varies between 12 and 24 and for non-thesis programs varies between 12 and 30.

REQUIRED EDUCATION COURSE CREDITS	PER CENT OF 73 DEGREE PROGRAMS		
	THESIS	NON-THESIS	ALL
12	4	4	8
14	3	-	3
15	3	3	6
16	1	3	4
18	25	16	41
20	4	4	8
21	-	6	6
24	6	6	12
26	-	1	1
27	-	1	1
30	-	3	3
vary	1	4	5
ns	1	1	2
	—	—	—
Total	48	52	100

The similarities between thesis and non-thesis programs in respect to this requirement are striking; but the breadth of the range of from 12 to 30 required course credits in Education points to the diversity of viewpoint on the quantitative course content of the Master's degree.

Minor Outside Education

Almost two-thirds of the programs permit the student either to carry all course credits in Education or to divide the course credits between Education and another subject field.

MINOR	PER CENT OF 73 DEGREE PROGRAMS		
	THESIS	NON-THESIS	ALL
Permitted	35	27	62
Required	7	16	23
Not Permitted	4	4	8
Vary	1	3	4
ns	1	2	3
	—	—	—
Total	48	52	100

Approximately one-quarter of the programs require a minor in a different subject field, while less than one-tenth of the programs limit all course work to education. These trends are similar for both thesis and non-thesis programs. The general tendency toward flexibility in the choice of a minor is helpful in meeting the needs of the individual student.

Minor Course Credits for Degree Program

Non-thesis programs tend to include larger amounts of course work in a minor subject than do thesis programs.

MINOR COURSE CREDITS	PER CENT OF 73 DEGREE PROGRAMS		
	THESIS	NON-THESIS	ALL
0	4	4	8
4	3	—	3
6	18	5	23
8	6	—	6
9	4	4	8
10	1	3	4
12	8	17	25
14	—	3	3
15	—	4	4
16	—	1	1
18	—	4	4
20	—	3	3
vary	3	3	6
ns	1	1	2
	—	—	—
Total	48	52	100

The greater emphasis in non-thesis programs on a content subject supplemental to Education is evidenced both in the larger modal value (12 credits for non-thesis versus 6 credits for thesis programs) and in the more extensive range which varies from zero to as many as 20 credits for non-thesis programs and from zero to a maximum of 12 credits for thesis programs. This emphasis on a content subject in addition to Education is stressed by the fact that a minor is mandatory in more than twice as many non-thesis programs as thesis programs.

Required Education Courses

While 96 per cent of the Master's programs include some required courses, only 1 program specifies its entire Education course content. The most frequently required Education courses include the following:

REQUIRED COURSE	PER CENT OF 73 DEGREE PROGRAMS
Research Methods	70
Philosophy of Education	45
Psychology of Education	30
History of Education	25
Statistics in Education	19
Seminar	16
Measurement in Education	12
Specified courses for area of concentration ...	23
Scholastic Philosophy (if lacking)	23

Each of the courses of Administration, Curriculum, Educational Sociology and Fundamental Problems is required in 4 per cent of the programs; Orientation for Graduate Study, Readings in Current Educational Literature, Critique of Educational Literature and Methods of a Content Subject by 3 per cent of the programs; while Secondary School Methods, Supervised Teaching and Educational Supervision are required courses in only 1 per cent of the programs.

Although approximately one-half of the programs may be classified as thesis programs and would naturally require a course in Research Methods, it is encouraging that, in addition, approximately half of the non-thesis programs require course work in research.

Those programs which do not currently require a course in Research Methods or comparable content matter may wish to re-evaluate and encourage the role of research as a distinguishing mark of a graduate degree.

In view of the profound influence of philosophical principles on the work of the school, it is surprising that less than one-half of the programs in these Catholic institutions require a course in Philosophy of Education. It is noteworthy that approximately one-quarter of the programs include a prerequisite of Scholastic Philosophy which, if lacking, must be added to the total credit requirements for the Master's degree.

That approximately one-fourth of the programs specify the collection of courses suitable for given areas of concentration, points up the conviction that a framework of definite content matter should lead and direct the choice of courses made by a graduate student.

Although considerable freedom in choice of courses is an evident principle of these programs, both students and teachers at the graduate level might well be guided by the above evidence that course work in Research Methods, Philosophy, Psychology, History, Statistics and Measurement are considered to be the fundamental content matter of the Master's degree with a major in Education.

Areas of Concentration

One of the major problems of the teachers in a Department of Education is the careful direction of the graduate student in a wise choice of area of concentration. A student who is considering the attainment of a Master's degree with a major in Education should give thoughtful consideration to the interrelations of the combined factors of his future needs, his personal abilities and the demands, utility and appropriateness of a given area of concentration. Vagueness of goal and lack of sufficient foresight in the selection of a suitable area of concentration can prove unfortunate for the graduate student.

Naturally, no university is able to offer all the various areas of concentration. Therefore, the availability of the desired area of concentration should be one factor that is considered in the choice of the university to be attended.

Where sound expansion of offerings is feasible for a given department, it would be desirable to consider the development of those

areas of concentration which are not generally available but for which there is reasonable need. It is recognized that staffing problems for such areas may be difficult but the administrative body of the university can, at times, solve such problems by a concerted and organized program of effort over a period of time.

Twenty-five different areas of concentration are presented by the various universities but some of these areas are more generally offered than others. The availability of these areas of concentration is listed as follows:

AREA OF CONCENTRATION	PER CENT OF 73 DEGREE PROGRAMS
Administration	75
Guidance	62
Supervision	58
Elementary	49
Psychology	44
Secondary	38
Philosophy	32
History	30
Curriculum	18
Measurement	15
Methods	10
Exceptional Child	7
Classroom Teacher	6
Religious Education	4
School Librarian	4
Speech Correction	4
Subject Matter Area	4
Business Education	3
Child Development	3
Home Economics Teaching	3
Human Relations	3
Higher	1
Teaching Art	1
Teaching Music	1
Visiting Teacher	1
None	3
Ns	6

ADDITIONAL DEGREE REQUIREMENTS

Thesis

The total number of programs are almost equally divided in regard to requiring or not requiring a thesis. The thesis requirement varies for specific degrees as follows:

THESIS REQUIRED	PER CENT OF 73 DEGREE PROGRAMS		
	YES	NO	ALL
MA	33	10	43
MEd	1	22	23
MS in Ed	8	15	23
MS	5	1	6
MA in T	-	3	3
MA in SSA	1	-	1
MGEd	-	1	1
	—	—	—
Total	48	52	100

Among the programs which do not include a thesis, 11 per cent (equally divided among MA, MEd and MSEd) require some type of a research project.

The degrees of Master of Arts and Master of Science are predominantly research degrees reflecting the classic tradition of these degrees in other content subjects. The degrees awarded exclusively with a major in Education, the Master of Education, the Master of Science in Education, the Master of Arts in Teaching and the Master of General Education commonly do not require a thesis. It would be helpful for identification purposes if academic institutions uniformly maintain this respective distinction in the meaning of these two types of degrees.

Research and non-research degrees at the Master's level differ in their goals and objectives, therefore:

1. It is the responsibility of the prospective graduate student to determine and recognize which type of degree will more satisfactorily provide for his total needs as an individual in the future.
2. It is the responsibility of the university to promote and maintain sound qualitative standards of research work, to develop reasonably efficient tools for the screening of students who lack the

characteristics which are essential for research work, and to encourage those students who will profit from the opportunities provided by research training.

Current national emphasis is being placed on the development of resourcefulness, acceptance of responsibility, organizational capability, cooperative functioning, attention to detail, accuracy of fact, critical thinking, logical judgment, conscientious execution of duty and leadership in action. These qualities, needed by the proficient research worker, can be valuable by-products of a well organized program of research training. Teachers and other school personnel should be provided with the opportunity for such self development so that they may, by precept and by example, promote comparable self development among our American youth.

Foreign Language

A foreign language is a less common requirement than is a thesis; however, there is relatively high correlation between the occurrence of these two requirements among the degree programs.

FOREIGN LANGUAGE REQUIRED	PER CENT OF 73 DEGREE PROGRAMS		
	YES	NO	ALL
MA	26	17	43
MEd	1	22	23
MS in Ed	5	18	23
MS	5	1	6
MA in T	1	2	3
MA in SSA	-	1	1
MGEd	-	1	1
—	—	—	—
Total	38	62	100

Only the Master of Arts and Master of Science degrees show any definite tendency to retain a foreign language requirement.

The catalogues of several of the universities point out a relationship between a foreign language and a statistics requirement for the Master's degree with a major in Education. Twelve per cent of the programs eliminate a foreign language examination but require a statistics course. Seven per cent of the programs require both a foreign language examination and a statistics course. An

additional 3 per cent permit the substitution of a statistics course for a foreign language examination. Thus approximately one-fourth of these programs have established a knowledge of statistics as a requirement for graduate students who major in Education.

The introduction of statistics, as a requirement for this field, marks a recognition of the fact that knowledge of statistics is an essential tool for the meaningful comprehension of the professional literature of Education. This is a requirement which, in the future, is likely to increase in frequency as Departments of Education give thoughtful consideration to the organization of their curricula.

Written and Oral Comprehensive Examinations

The single element which is the most nearly universal requirement for all the degree programs is a written comprehensive examination in the major subject of Education; 92 per cent of the programs include this requirement. Twenty-nine per cent of the degree programs require written comprehensive examinations in the minor subject. Oral examinations are an additional requirement in 34 per cent of the programs.

CONCLUSIONS

In answer to the initial question of this article—what is the nature of the Master's degree with a major in Education as it is being offered in the Catholic institutions of higher learning in the United States today?—it is evident that:

1. Relatively uniform practice exists in a small number of characteristics:
 - a. The administrative control of the Master's degree with a major in Education is vested in a Graduate School rather than in a School of Education.
 - b. Graduate programs in Education are coeducational.
 - c. A Bachelor's degree, or the equivalent, is a prerequisite for admission to graduate study in Education.
 - d. A written comprehensive examination is required in the major subject of Education.
2. Wide variability is displayed in the following elements:
 - a. the name of the Master's degree
 - b. the number and nature of different Master's degree programs with a major in Education offered by the universities

- c. Admission practices in relation to
 - (1) screening and selection devices
 - (2) the number, specification and quality of prerequisite credits
 - (3) the amount and conditions of advanced standing
 - d. residence requirement and time limit for the completion of the degree
 - e. areas of concentration available
 - f. the number, distribution and specification of credit requirements
 - g. thesis, foreign language and statistics requirements
 - h. minor subject written comprehensive examination requirement
 - i. oral examination requirement.
3. Comparisons can be made between the Master's degree with a major in Education as offered by 44 Catholic institutions; by all the members of the Association of American Universities;⁴³ and by 70 public and private institutions.⁴⁴ This comparison shows that:
- a. conditions are similar with respect to
 - (1) administrative control
 - (2) range and mode of
 - (a) prerequisite credits
 - (b) advanced standing
 - (c) course credits
 - b. conditions are different, in that the Catholic institutions
 - (1) have twice as great multiplication of special degrees in Education
 - (2) do not as commonly include a thesis requirement.

RECOMMENDATIONS

1. Periodic re-examination of
 - a. the objectives of the Master's degree with a major in Education, by each university, would offer the opportunity for clarification of the goals of the degree
 - b. the Master's programs in Education offered, and the requirements for such programs, by each university, would provide

⁴³Gwynn and Gruhn, *School and Society*, LIII, 93-96.

⁴⁴Good, *School and Society*, LXI, 186-187.

- the opportunity for self evaluation and constructive change.
2. Thorough and comprehensive research should be done on
 - a. the construction and validation of admission and screening devices
 - b. the evaluation of quantity, kind and quality of prerequisite courses.
 3. The prospective graduate student, because of the varying nature of available Master's degree programs, should give considered attention to his own needs and future goals in the identification and selection of a Master's degree program.
 4. To provide information which is adequate and understandable to the prospective graduate student, university catalogues should be revised, organized and edited with respect to the objectives, provisions and requirements for the Master's degree with a major in Education.

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* * *

*The population of the City of Buffalo is 62.9 Catholic.
Of the total 584,763 people there, 367,830 are Catholic.*

* * *

The Catholic University of Milan, Italy, has 11,391 students this year; 8,385 of them are full-time students.

EMPLOYING MORALITY FACTOR IN TEACHING HISTORY

By John L. Morrison *

GRADUATE SCHOOLS, THOSE EDUCATIONAL MILLS which grind out America's teachers, are currently fascinated with a concept that has been labelled "Entrepreneurial History." Such distinguished scholars as William Miller and Thomas C. Cochran have won national reputations as advocates of this novel theory. It is their contention that the traditional view of the post-Civil War business leaders as "robber barons" is inaccurate; actually these financial wizards should be described as entrepreneurs, men of initiative employing sound business practices.¹

For graduate students to be dealing with such matters is entirely proper. It is their professional concern to evaluate new theories. What is alarming, however, is the popularity of the Cochran-Miller approach, which these future teachers will pass on to their pupils as the latest and best information. "The re-education of the American people" is the ultimate goal of the new historians, according to Allan Nevins.² Judging by such current works as Julius Grodinsky's *Jay Gould*, they are at least succeeding in re-educating the historians, if not the people. A distinguished organization, the Mississippi Valley Historical Association, recently devoted much of its annual session to the new theory. Acting in concert, historians re-examined the reputations of some of the most notorious of the nineteenth-century speculators. Even the infamous Jay Gould, long known as the most unscrupulous of the lot, came out wearing a halo rather than horns. The burden of all the arguments was substantially the same. The robber barons were constructive and enterprising; this, and not their anti-social and anti-Christian behavior, was what mattered. We should not let their moral illiteracy blind us to their

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¹ A good example of Professor Cochran's thought is Thomas C. Cochran, *Railroad Leaders, 1845-1890* (Cambridge, Mass.: Harvard University Press, 1953). See also William Miller, *New History of the United States* (New York: George Braziller, Inc., 1958).

² Allan Nevins, "Should American History Be Rewritten?" *The Saturday Review*, XXXVII (February 6, 1954), 49.

economic success. Instead their tactics should be models upon which principles of economic theory can be based.³

DOUBTFUL SUPERIORITY OF ECONOMIC JUDGMENT

In some respects such renewed interest in business history is a most salutary sign. Certainly it is necessary to review the muckraking, free-swinging assaults on the robber barons which Matthew Josephson and Gustavus Myers made so many years ago. Unquestionably the more sober publications of the Harvard School of Business Administration, which are based on the best modern techniques of research, are adding immeasurably to our knowledge of American economic development. Yet, when these facts have been conceded, it does not necessarily follow that the new view is better than the old. The Josephson approach was morally inspired, while the Cochran conclusion is economically motivated. Is economic judgment, however well intentioned and objective, to be taken as superior per se to moral judgment, however subjective and impassioned?

Allan Nevins' study of John D. Rockefeller, published in 1953, marked the start of the new movement. Shortly after, Nevins revealed the entrepreneurial philosophy behind his *Study in Power*. Asking in *The Saturday Review* the question "Should American History Be Rewritten?" Nevins replied in terms which revealed the thought processes of the new school. It would appear that their aim is the secularization of America's past, the interpretation of history in material or pragmatic terms. "The architects of material growth" are exalted by Nevins as "builders of a strength which civilization found indispensable." Viewed from another angle, there is a tendency to exclude all moral considerations in forming historical judgments. Nevins scorns Clio, the historical muse, "with her devotion to moral values." As for any human suffering and social turmoil which the immoralities of his heroes have caused, they are dismissed as not being a "tremendous price" to pay for benefits received. There is no overt attack here on religion and morality; they are simply ignored as standards of judgment. And this secularism is justified, says Nevins, on the grounds that it is

³See the *Mississippi Valley Historical Review*, XLI (September, 1954), 290-291.

more rational and realistic. He recurrently refers to his ideas as "not apologetics, not abuse, but scientific appraisal" and as being directed "to a more scientific treatment of the factors which have created this material power."⁴

SECULARISTIC TENDENCY IN HISTORY WRITING

The Catholic teacher will be ill-advised to dismiss summarily this secularistic tendency as the work of wild-eyed atheists. Professor Cochran, for example, is a quiet, soft-spoken man, deferential in manner, whose only obsession is with technical economic data. He is a scholar, not a conspirator. His work is to be explained, not as a plot to undermine religion, but as a reflection of contemporary, non-Catholic culture. Since the advent of Darwinism, scholars in every field of knowledge have been pushing God farther into the shadows of earthly life and explaining more of our world by natural rather than supernatural causes. The entrepreneurial concept indicates this trend in the subject of history. It therefore deserves serious attention, not spurious condemnation. It requires an answer, not an anathema.

The secularistic trend can be ignored by Catholics no more safely than it can be dismissed. Thousands of non-Catholic students have been and are being exposed to the theories of the secularists. For the Catholic student to be unaware of their ideas is at once to put him out of step with his times and to endanger his faith when he is confronted with unexpected arguments by non-Catholics.

What is more dangerous than indifference, however, is acceptance. How does a Catholic education in the social studies differ from non-Catholic training? Several writers, Father Thomas T. McAvoy of the University of Notre Dame, for example, have recently asked this question.⁵ Unfortunately, the answer must often be that there is no substantial difference at all. The Catholic student is handed the same facts, the same stock conclusions based unobtrusively upon pragmatic tests, as are non-Catholics. So pervasive has the secularist rewriting of every phase of our history been that textbooks and teachers alike have come to reflect their views.

⁴Nevins, *op. cit.*, 48-49.

⁵Thomas T. McAvoy, "History and the Liberal Arts College," *Catholic Educational Review*, LI (September, 1953), 442-445.

MAKING HISTORY INSTRUCTION CATHOLIC

Yet Catholic instruction should be different, and the nature of this difference is a subject for much needed discussion. It would certainly be foolish, for instance, not to recognize the merits of the secularists' work. Before their era, history was largely an exercise in patriotism, in which everything in our past was good but little was understood. History was limited to past politics and past wars. "Drum and trumpet" history was often picturesque and lively. It had the virtue of inculcating respect for our fathers and love for our country. But it was just as frequently filled with the prejudices of its authors and marred by an uncritical handling of sources. To read the old histories of a Lossing or a Bancroft is to encounter more of mysticism and philosophy than of documented facts.⁶

The new historians have expanded their province to embrace social, ideological and, above all, economic factors. Amassing a fabulous amount of factual data, they approached history with the eye of a critical realist. They contended that the reality of what did happen was more enlightening than the symbolism of what might have happened. They corrected oversimplifications, advanced new interpretations, and set new standards for accuracy. Clichés and heroes fell right and left before the pen of the modern scholar. As a result, we now try to understand the past, not to idealize it.⁷

History is today a social "science," and this is surely preferable to the narrow, flag-waving mysticism of early historiography. But the current assumption that we have reached a kind of historian's utopia is highly questionable, at least from a Catholic standpoint. Granting that historical knowledge is now remarkably full and accurate, there still remains the problem of interpretation. The secularist insists that the same criteria by which history is uncovered should be used in formulating judgments. Thus Professor Grodinsky, having employed the economic factor to study the manipulations of Jay Gould in the field of speculative or equity capital,

⁶Benson J. Lossing, *Our Country: A Household History for All Readers* (2 Vols.; New York: Johnson, Wilson and Co., 1875); George Bancroft, *History of the United States of America, from the Discovery of the Continent* (6 Vols.; New York: D. Appleton and Co., 1884-1885).

⁷An excellent summary of changing trends in historical writing was presented by Merle Curti in his presidential address of 1952, "The Democratic Theme in American Historical Literature," before the Mississippi Valley Historical Association. Merle Curti, *Probing Our Past* (New York: Harper and Bros., 1955), pp. 3-31.

jumped to the conclusion that Gould made a sound contribution to American capitalism.⁸

Such conclusions are based on the premise that a rational approach necessarily leads to a realistic conclusion. But what kind of realism is it that evaluates man only in terms of this world and forgets his destiny in the next? The human soul is a greater creation than the human brain. Man's morality is more significant than his economics. True realism and the true value of history rest in the last analysis upon our ability to see the whole man, body and soul, material and spiritual, and not upon the dissection of a fictitious Economic Man.

Catholic teaching of history, then, should differ from non-Catholic by its emphasis upon the morality factor. We should be as rational as they in seeking out the truth of *what* happened, and even more rational in explaining *why*. Above all, we should judge historical events by the standards of the moral law.

EVOLUTIONARY ETHICS OF ENTREPRENEURS

When this technique is applied to a theory like the entrepreneurial concept, it leads to valuable insights. The research of a Cochran or a Nevins can be welcome as an explanation for the success of the robber barons in engineering America's Economic Revolution. At the same time, it can be pointed out that these business geniuses practiced the ethics of the jungle, the "survival of the fittest." Breaking loose from the restrictions of Christianity, they managed to convince themselves that whatever they did was right. Thus they could proceed with supreme self-confidence, blissfully blind to the social costs of their success. Andrew Carnegie, the most literate of the businessmen, gave an example of such moral legerdemain in his *Autobiography*:

Not only had I got rid of theology and the supernatural,
but I had found the truth of evolution. 'All is well since all

⁸ Julius Grodinsky, *Jay Gould: His Business Career, 1867-1892* (Philadelphia: University of Pennsylvania Press, 1957). In the *American Historical Review*, LXI (January, 1958), 443-444, Professor Joe B. Frantz of the University of Texas refutes Grodinsky's conclusion in these words: "The truth is that Gould never distinguished between his personal finances and his railroads' treasures, he welsched on obligations, and he led his companies through the primroses into such difficulties that it required decades for some of them to extricate themselves. Is this public benefaction? If so, it leaves old Uncle Dan'l Drew as the next man eligible for a halo."

'grows better' became my motto, my true source of comfort. Man was not created with an instinct for his own degradation, but from the lower he had risen to the higher forms. Nor is there any conceivable end to his march to perfection. His face is turned to the light; he stands in the sun and looks upward.

Humanity is an organism, inherently rejecting all that is deleterious, that is, wrong, and absorbing after trial what is beneficial, that is, right.⁹

By recognizing both the evolutionary ethics and the business acumen of the robber barons, we learn that our admirable economic progress inevitably produced undesirable social inequities. Not only is this a more accurate portrayal of the post-Civil War period, but it helps us to understand, while the entrepreneurial idea does not, the subsequent development of America. Since 1900 a major effort has been made to give moral direction to the activities of so-called big business. The result is probably the greatest single achievement in modern history—the acquisition by American business of a sense of public responsibility. Our economic system has been adjusted to our democratic political system. Appreciation of this fact is essential in the face of current Communist propaganda. It helps us to understand that democratized American capitalism, not outdated Russian Communism, is potentially the most revolutionary force in the world today. As Frederick Lewis Allen says in *The Big Change*:

. . . we believe we have demonstrated that business can be far more resourcefully and ingeniously run by private managers; and furthermore that these private managers can run . . . it with such consideration for the general public welfare that they can achieve for us all that government ownership would bring, plus the efficiency, flexibility, and adventurousness which government ownership would jeopardize—and without the danger of tyranny that government ownership might invite.

In short, there is subconscious agreement among the vast majority of Americans that the United States is not evolving toward socialism, but *past* socialism.¹⁰

⁹ Andrew Carnegie, *Autobiography of Andrew Carnegie*, ed. John C. Van Dyke (Boston: Houghton Mifflin Co., 1920), p. 339.

¹⁰ Frederick Lewis Allen, *The Big Change* (New York: Harper and Bros., 1952), p. 291.

EMPLOYING MORALITY FACTOR WITHOUT FEAR

Thus the morality factor may be employed without fear. It affords more understanding, not less; it strengthens rather than weakens patriotism. The Catholic student therefore should be encouraged to apply the morality factor to such tough historical problems as the Industrial Revolution and Imperialism. He should explore the effects of the moral—or immoral—actions of individuals and nations. Conflicts between material interests and moral principles should be resolved, and the perspective gained should be applied to present day problems.

One practical way to implement this program in the Catholic college is greater co-operation between the departments of history and philosophy. The historian encounters countless problems which the philosopher or theologian can help solve by supplying him with applicable moral principles. Contrariwise, the historian is in a position to help the philosopher by explaining the social elements which call forth particular philosophic concepts. Thus, for example, the historian can account for the idea of Social Darwinism in America, but only the philosopher can provide an adequate criticism of it. Such mutual assistance should benefit faculty and students alike.

The eighteenth-century British statesman, Edmund Burke, issued a warning which might well be taken to heart today in the Catholic college. Burke wrote:

We do not draw the moral lessons we might from history. On the contrary, without care it may be used to vitiate our minds and to destroy our happiness. In history a great volume is unrolled for our instruction, drawing the materials of future wisdom from the past errors and infirmities of mankind.¹¹

By realistically taking the truth as we find it, by utilizing the morality factor in drawing conclusions, and by interdepartmental co-operation, the Catholic teacher can present history for what it is, "philosophy teaching by examples."

¹¹ Edmund Burke, "Reflections on the Revolution in France," *The Works of the Right Honourable Edmund Burke* (Boston: Little, Brown, and Co., 1880), III, p. 418.

EDUCATIONAL CHALLENGES OF LATIN AMERICA

By Edward J. Schuster *

GROWTH OF HEMISPHERIC CONSCIOUSNESS has lent new meaning to Latin America's educational problems. Moreover the similarity of some of these to situations encountered in the United States gives them an added significance. For Catholics, too, the plight of their brothers in the Faith should arouse that charity which is the essential mark of the Christian.

With notable variations from country to country, five principal issues today demand attention in the educational field throughout Ibero-America. These may be summarized as (1) religious illiteracy, (2) secular illiteracy, (3) lack of vocational skills for the modern age, (4) ignorance of the Church's social teachings, (5) deficiencies in secondary education.

Differences in problems or emphasis in Central and South American nations or the West Indies are predicated on diversity of racial and economic backgrounds, political development, as well as climate, terrain, communications, and transportation. It will be apparent at once that these influencing forces are interrelated in a complex pattern. To a considerable extent this has been determining. Nor can we separate such considerations from the rich and fascinating historical patrimony of the several regions. Pre-Colombian, colonial, as well as revolutionary and independence periods have made their distinct contributions to problems which today confront us. Within this broad framework, then, it is necessary to recognize contemporary issues in their relation to education.

ILLITERACY IN EVERY FORM

Religious illiteracy appears in almost incredible ignorance of the basic tenets of the Catholic religion. This does not mean that certain externals are lacking. Further, in most areas the indispensable sacrament of baptism is available, while rudimentary notions of contrition survive. But shortage of priests and members of the

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orders, lack of adequate religious instruction, have created a lamentable situation where partial, distorted versions of Catholic dogma give a warped impression of the Church's true mission. More specifically, failure of many of the people to acquire knowledge of the inseparable relationship of Catholic dogma, morals, and worship has retarded spiritual growth. Experience demonstrates that the harmonious, salutary body of Christian truths—so simple a child can acknowledge it, so profound that wise men can spend a lifetime in wondering exploration—this integrated treasure of Catholic doctrine must be adequately presented. Otherwise there is real danger of distortion, overemphasis on one aspect, while neglecting some other of equal or greater importance. Thus the first and foremost need is adequate religious education from childhood to maturity, with continuing explanation and re-emphasis where these are most required. Nor can religious illiteracy be divorced from secular ignorance.

Mastery of the tools of reading, writing, and simple arithmetical calculations distinguishes civilized man from the savage or primitive. With these instrumentalities at his disposal his horizons are vastly widened. Thus too he acquires access to the great patrimony of human knowledge. With the ability to read, man is no longer circumscribed in his search for truth, but obtains an instrument of vicarious experience which multiplies his capabilities. Libraries as well as inexpensive books or periodicals further enhance his outlook, while radio and television programs that mean little to the illiterate become significant to one who possesses a nucleus of learning. The Church, ever solicitous in the cause of knowledge and wisdom, has encouraged education from the beginning of European colonization. This includes secular education designed to provide the rudiments of literacy, and the means to foster higher schooling.

CHURCH'S WORK RUINED BY REVOLUTIONS

Here again, historical hindsight shows that periods of revolution and war, as well as political instability, have curtailed, even destroyed many of the Church's contributions in this field. Within the past century and a half, too, political and economic despotism has seen in the education of the destitute masses a threat to its privileged position. Hence it often has opposed whatever might give the com-

mon people an understanding of their own plight, and its causes. Free, representative governments, it is clear, rely on an informed, thinking electorate for their satisfactory functioning. So also the Church, a truly democratic institution which has survived vicissitudes of time and oppression, desires that wisdom and learning shall abound. In this she is but faithful to the standards of her Divine Founder: "The Lord by wisdom hath founded the earth; by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew. My son, let them not depart from thine eyes: keep sound wisdom and discretion."¹ Such indeed has always been God's will, to which He joins a promise: "and you shall know the truth, and the truth shall make you free."² Clearly, too, knowledge and instruction must be co-ordinated with supernatural norms and goals.

In a practical sense, vocational skills are essential to the vast majority of the Spanish-American people, as well as the people of Brazil and Haiti. Since most men and women in these countries look to agriculture or some kind of handiwork for their livelihood, their future depends on their ability to produce along these lines. Allowing for gradual amelioration of conditions which are responsible for economic servitude and exploitation, men still will have to earn their daily bread in the sweat of their brow. But with due regard for other, more complex social and economic factors, the improvement of their lot, the increase in remuneration, is conditioned on their relative productivity. Consequently training in vocational subjects—carpentry, mechanics, tool and die making, drawing, vocational agriculture, that is, the skilled crafts at a level lower than professional standards—too, is essential to the amelioration of their conditions.

Much already has been done in the fields of vocational and technological education, especially in the Argentine, Brazil, Chile, the Dominican Republic, and Mexico. Their progress toward higher standards of living depends in a large measure on their developing necessary know-how to undertake and accomplish satisfactorily the more weighty tasks of a civilized, advanced culture. It is hardly necessary to recall how increasing complexity of vocational responsibilities is directly related to increased remuneration and higher

¹ Prov. 3:19-21.

² John 8:32.

standards of living. Nor can this be separated from the development of a fuller Catholic life.

Ignorance of the Church's social teachings is an appalling reality at every economic level throughout Ibero-America. In this regard the rich and privileged are perhaps the worst offenders, especially since these have had opportunities to learn the truth. To meet this need, the Church under the progressive leadership of its Hierarchy seeks to propagate Christian social doctrine. In most of these countries, however, it is the lay leaders in business, agriculture, and politics who occupy a critical position in this campaign, for theirs is the obligation of implementing liberal programs designed to improve the present state of affairs. Nor can their role be designated as anything less than critical. For here lies the only weapon which ultimately can defeat the insidious attacks of Communism or other forms of totalitarianism. Implicit and explicit in this campaign is the reassertion of basic principles of Christian ethics, the Ten Commandments as expounded by Rome and applied to changing situations of a world which is anything but static.

The essentials of this program have been stated with eloquent terseness by the Bishop of Talca, Chile, the Most Reverend Manuel Larraín Errázuriz:

A world in the pangs of a new birth awaits from Christianity its definitive form.

Above the swirling waters of the present moment, above the primal chaos, there floats the Creator Spirit.

Perhaps without clear consciousness of this, the world expects something of Christians. It does not know what. But it expects something decisive which it does not now possess.

We know what this is. It seeks the face of God Who reveals Himself in truth, justice, and love. It seeks a new world where the Gospel vision of life may lead men to that unity which materialistic philosophies have been unable to give him, where man's collective efforts may be concentrated in the unity of man himself. That unity is God; that Man is Christ.

In order to give the world what it expects there is needed a social sense which is strongly rooted in the spirit.

Christianity is created in this sense. It is expressed in the commandment of Love which Christ gave as the supreme law; it is explained and developed in the magnificent patristic tradition so often forgotten today, it is founded on

the doctrine of the Mystical Body, key and supporting column of Catholic theology.

Whoever lacks this social consciousness has not understood in all its vast extension the saving message of Jesus.

Whoever makes of his Christian faith merely an argument for personal salvation or for selfish achievement of personal perfection has not penetrated into the redeeming purpose of Christ.

Those who seek the solution of present evils in such human measures as force, diplomacy, or political combinations are bringing the world closer to its final catastrophe.

In the development of a new social order, Christianity should be present with its decisive collaboration, with its sensitivity to the needs of others, its sense of responsibility which is an abiding call to our own personal action.

In the face of the evils of our times the Christian should offer as his first and fundamental social contribution, the practice of justice, or resistance and nonconformity to abuses which we cannot correct. It is this attitude which perpetuates the "*nolite conformare hoc saeculo*",—"be ye not conformed to this world"—of the first generation of Christians.

Is it necessary to add that this social consciousness should pervade our whole life, that it is something inherent in the life of the Christian, that all education which attempts to dispense with it cannot properly be called true and authentic Christian education?

Is it too daring to assert that our present education, whether in the home, the school, or any one of our many organizations [clubs, chambers of commerce, unions] is often far from possessing that deep social vision which is needed?

We shall not form Christians in the true sense of the word so long as we are unaware that there exists in the heart of the Gospel a compelling vision of the unity of all mankind.³

FAILURE IN SECONDARY EDUCATION

Finally, by way of practical implementation, schooling above the elementary level deserves attention and modification. That pattern of classical education originally instituted to train sons of aristocrats in the sixteenth and seventeenth centuries now requires change.

³ Most Reverend Manuel Larraín Errázuriz, Introduction to *Humanismo social* by Alberto Hurtado Cruchaga, S.J. (Santiago, Chile: Editorial Difusión, 1947), pp. 10-11.

While maintaining the essentials of a Humanistic tradition, secondary education in Latin America (as in the United States) needs to come to grips with life's stern realities. Hence a judicious combination of literature, languages, history, political science, and mathematics should be blended with suitable courses in natural and exact sciences, including individual experimentation, manipulation of technical devices and instruments, as well as shop courses. Pervading all these a vital program of instruction in Catholic dogma, morals, and worship should progressively present or unfold the treasures which religion alone can offer. The curricula necessarily will be arranged to meet the requirements of groups who either are pursuing terminal courses in secondary school, or are preparing for entry into professional schools. Readjustment of such curricula, if realistically conceived and implemented, will not only accomplish the immediate purpose, but also be conducive to the development of much needed middle class components of society.

The vital need for such educational reforms is implicit and explicit in the problems which the Church confronts in Latin America today.

COMMUNISM AND PROSELYTISM

Accelerated Communist propaganda, increased tensions the world over, proselytizing activities of various sects, as well as a mounting volume of trade with the United States—all of these today direct attention toward Latin America. Similarly, the continuation of Franklin D. Roosevelt's good neighbor policy through the Organization of American States makes us increasingly aware of nations to the south of the Rio Grande. Yet while we are especially aware of the noxious effects of Communism together with the threats of other negative forces at work there, we discern a positive challenge in Hispanic America which provides even greater incentives. For Christ and His Vicar have announced in unmistakable terms the divine objective which applies to this region as to the rest of the world: Teach, Sanctify, Save!

The importance of Catholicism in Spanish and Portuguese America appears in several compelling considerations. Without exception the republics in this area, as well as Puerto Rico, have been Catholic for more than four centuries. Yet because of complex factors, today in many of these lands there exist conditions of

religious illiteracy, moral degradation, and spiritual starvation. Moreover economic exploitation, poverty, disease, and ignorance have combined to produce religious apathy. But in the realm of ideologies as elsewhere, nature abhors a vacuum. In some areas like the hinterlands of Hispaniola, Central America, and the Amazon jungle, primitive paganism still prevails. There ancient forms of demon worship, cannibalism, Voodoo, still impose their mumbo-jumbo of cruelty, superstition, and oppressive fear. Consequences appear in moral turpitude or dull despair. More frequently, however, in regions which have once been Christianized, an unholy league of destitution, disease, and ignorance has prepared the ground for Communist infiltration. The seeds of Marxian socialism, indeed, find fertile soil in an environment softened by human misery and desperation. Here the immediate question for the Church is how to supply priests and teachers. Nor can Catholicism overlook the vile slander that "religion is the opium of the people." All this makes it even more imperative that there be no relaxation or obstacle in carrying out the Church's threefold mission of teaching, sanctifying, and saving souls.

Besides the lack of priests and teachers, the governments in many nations south of our border are not always sympathetic to religion. Some republics have been openly hostile to God, attempting to destroy the Church which Christ founded on the Rock which is Peter. In other countries, and there are many of these, a beneficent union of Church and State which once existed under Spanish rule has degenerated into an embrace so close that it threatens to strangle religion. Notably in the Dominican Republic, in Brazil, Ecuador, Colombia, Uruguay, Paraguay, and Mexico, the State, during this current century, has attempted to control the Church completely. Besides this, governmental usurpation in education as well as other fields has been dictated by statesmen and politicians who were indifferent or frankly hostile to the Catholic clergy.

LACK OF COMPREHENSIVE CHARITY

In 1959, on the other hand, the chief problems confronting the Church in Latin America arise from other circumstances. Where people are ill fed, ill clothed, ill housed, where they languish in hopeless poverty, caught in a vicious circle of disease, ignorance, and economic exploitation, there the faithful can hardly measure

up to the full stature of militant Catholics. In such situations they listen sympathetically to the siren voice of materialism preaching a false "workers' paradise." Aggravating this state of affairs is the fact that in most of these nations a small minority of the ruling class dominates economic and political life. Scandal arises for poorer Catholics, in that many of the wealthy *patrones* or landowner-employers, while personally loyal to Catholic doctrine, nevertheless lack social vision. As Bishop Larraín suggests, they are lacking in that comprehensive charity which Christ established as norm for all Christians. Such men appear to have forgotten that Catholicism is not a class religion, that it is not narrow, selfish, or individualistic, but rather an all-embracing, universal Faith. In particular they fail to understand that the social doctrine which Rome has announced in unequivocal terms is only an extension of her teaching concerning the Mystical Body of Christ: "I am the Vine, ye are the branches. . ." Thus the evident evils which afflict the social and economic state of things in many Latin American nations can be readily diagnosed. It stems from a failure to apply in action, more specifically in Catholic action, those salutary principles of conduct which Christ gives to the world through His Church.

The Church has realistic solutions for these problems. Asserting and implementing Christian norms for social improvement, the Hierarchy in Hispano-American countries has taken significant steps to better conditions both materially and spiritually. Christ as the Way, the Truth, and the Life remains the only possible answer. In terms of human needs, this means the dissemination and practice of those orthodox principles of dogma, morals, and worship which the Church has upheld in every age. Today this appears in a renewal of that missionary zeal which fired priests, religious, and lay-apostles in their Christianizing endeavor. Within a century after the discovery of America, devoted, intrepid friars of the Dominican, Franciscan, and Jeronomite orders had carried the Cross through jungle and pampa, across frigid mountains and burning deserts, braving a thousand perils, to bring Christ to a continent. In retrospect we realize how their success testifies to the presence of divine assistance.

Even now the Faith still burns everywhere in Spanish and Portuguese America. Despite contrary blasts which threaten to extinguish its flame, the people, especially God's poor, abide in humble, child-

like faith and love. Yet hope, too, should not be lacking, a hope which receives as pledge of divine favor at least a minimum of life's essentials. For themselves, or at least for the very young, for the sick and the aged, they plead for that daily bread which a gracious Lord did not deny to the children of Israel in their flight from Egypt. It is at this juncture that the Church offers a plan which can transform these hopes into a quickening reality.

NEED FOR CHURCH'S SOCIAL DOCTRINE

The Sovereign Pontiffs Leo XIII and Pius XI in their memorable encyclicals on labor, laid down rules for rebuilding the social and economic order of the world. With singular cogency such formulae apply to Latin America, because these pronouncements emphasize the need for Christian attitudes, the application of Christian principles in order to restore those conditions which are minimum essentials for a full Catholic life. Thus the rich and the poor have reciprocal obligations.⁴ In determining the nature of these responsibilities, the rule of distributive justice should be determining.

On this point Pope Leo is uncompromising:

Among the most important duties of employers the principal one is to give every worker what is justly due him . . . the rich and employers should remember that no laws, either human or divine, permit them for their own profit to oppress the needy and the wretched, or to seek gain from another's want. To defraud anyone of the wage due him is a great crime that calls down avenging wrath from Heaven. . . .⁵

This basic doctrine the Church has announced in unmistakable words through the lips of her bishops in Spanish and Portuguese America. A moment's reflection will recall how ultimately the Leonine teaching is derived from the Old Testament patrimony,⁶ a principle which is further stressed in the universal rule of justice and charity within the Christian dispensation. Sanctioned by reason through the Natural Law, distributive justice is also predicated on

⁴ Pope Leo XIII, *Rerum Novarum* (Washington, D. C.: National Catholic Welfare Conference, 1942), secs. 30-32.

⁵ *Ibid.*, sec. 32.

⁶ Deut. 24:14-15; Lev. 19:13.

the assumption that a minimum of temporal well-being is essential so that individuals and families may in peace of mind and soul fulfill God's holy Law. Religious faith, then, is fostered and encouraged when men live in an environment that is consistent with their inherent dignity as children of God and brothers of Christ. Nature and grace thus act as they were meant to function—in mutual support.

In Spanish America today, as well as in Brazil, valiant members of the Hierarchy, priests and religious are working toward this dual goal of spiritual and temporal well-being. In Cuba, for example, Cardinal Arteaga, Archbishop of Havana, has preached the Church's social gospel in season and out of season. He has organized Catholic action associations, presided over study groups and conferences, encouraged the establishment of labor unions informed with Christian ideals. In South America, bishops like Monsignor Miguel de Andrea in the Argentine Republic have labored for half a century to propagate, to translate into action the principles of *Rerum Novarum* and *Quadragesimo Anno*. In neighboring Chile, also, Bishop Larraín Errázuriz has, as already noted, placed this goal high on the agenda of his diocese. Prelates such as these, and there are many others, have publicized this teaching, setting it before their people, commanding it by the holiness and diligence of their own lives. Nor have they failed to exemplify it in numerous practical measures.

In Puerto Rico especially, where the United States has added interest and obligations, Bishop James P. Davis of San Juan has accomplished a great deal in turning back the tide of indifference, materialism, organizations whose claims to foster "brotherhood" are belied by their malicious attacks on the Church. Nor has he spared that pattern of sanctified exploitation which seeks protection by gifts which are little more than disguised attempts at bribery. In place of such interests he has set forth clearly and without compromise the Church's plan. Such activity, too, is not limited to members of the sacred Hierarchy. Courageous priests like the late Alberto Hurtado Cruchaga, S.J., laboring in his native Chile but heard beyond its boundaries, have accomplished much in enlightening people, in correcting abuses.

TRANSLATING PRINCIPLES INTO ACTION

Translating the Church's social norms and plans into practice, bishops and priests have employed a threefold program whose heart

is education. This comprehends instruction, organization, and action. Instruction takes the form of sermons, writings, discussion on every suitable occasion, developing the apostolate of the press in order to form a right public opinion. Among such notable publications are the five volumes containing the complete writings and many memorable speeches or sermons by Bishop Miguel de Andrea, and such notable books as *Social Humanism (Humanismo social, 1947)*, and *Unionism (Sindicalismo, 1950)* by Father Hurtado Cruchaga. Works such as these, timely and cogent, deserve assiduous study. Nor are organizations lacking.

To publicize and implement the Papal program, various groups and associations have been organized at parish, diocesan, and national levels. These perform an important educational function, with their activities further extended through international conferences. The mission of all of these is to present the Church's position, to develop action programs which are practicable. They seek realistic answers to specific questions about conditions of the family, workers, agricultural, industrial and business situations in each country or area. Many of these are directly concerned with education. Groups like the Argentine Popular Catholic Association, the Catholic Teachers' Union, the Catholic Associations of Employees, the Federated Associations of Catholic Women Workers in the Argentine, are among those that have made their influence felt in various South American republics. At many levels, in diverse areas, Catholic unions as well as Intern-American Conferences on social problems, all held under Catholic auspices, have given impressive demonstrations of this organizational phase of Catholic Action. Nor have these lacked tangible results.

A variety of realistic enterprises are translating Christian social principles into action. Among these are: extensive popular housing projects; catechetical schools; vocational training institutes; study clubs and conferences at diocesan, parish, as well as national levels; medical clinics and pharmacies on a cooperative basis; low-cost apartments for unmarried women workers; athletic clubs and series of contests; vacation centers or "colonies" for workers and their children; low-cost restaurants for workers; public baths and swimming pools; social security and insurance programs as well as credit unions sponsored by the Church. As educational media for publicizing these projects, Catholic groups have organized libraries as

well as special programs of films and radio broadcasts to reach those living in distant areas. But of these measures it is especially the Catholic labor unions, inspired by the Papal encyclicals, organized in conformity with their principles, which have helped to refute the old slander that the Church favors the rich. This is an educational contribution of the first magnitude. Since the majority of people in Latin American countries are workers in various stages of poverty, since it is among these that Communism has made its most disturbing inroads, a special importance resides in these movements which reach the worker. Throughout Spanish and Portuguese America, wherever governments do not interfere with religious freedom, there the Church encourages formation of effective labor unions under Catholic leadership. For manifestly this is a work of prime importance, to achieve at least minimum standards of living.

RELIANCE ON EDUCATION

In all these instances, reliance must be placed first of all on educational media and methods. In reviewing the chief problems of the Church in Latin America today, we may conclude that these fall into three categories, all related to education. First, problems of an essentially religious nature: lack of priests, religious, lay teachers, schools, opportunities for religious instruction, development of vocations to the religious life. Second, deplorable social and economic conditions which create a vicious circle of despair: with ignorance, poverty, disease, starvation, bad government aggravating one another, the environment deteriorates to a point where men and women lose hope. In such soil the seeds of faith can hardly take root, but rather are choked out, dry up, and perish. Finally, there is the self-perpetuating harvest of evil: religious illiteracy, spiritual paralysis, and moral degradation. Since these conditions are inconsistent with the supernatural dignity conferred on man, it is not surprising that the enemies of God find a ready hearing. As these evils culminate in superstition or despair, in atheism, indifference, or agnosticism, hearts and minds are ready for the acceptance of error and Communism.

To combat these threats, the Church in Spanish America has begun a challenging program of spiritual and material reconstruction. Its methods and goal pertain to the realm of education.

JOHN LOCKE AND THE THEORY OF FORMAL DISCIPLINE

By Walter B. Kolesnik *

WHETHER OR NOT JOHN LOCKE originated, or even accepted, the theory of formal discipline is a question which has long puzzled historians of education. Early in the present century, Monroe affirmed that Locke was "a representative of the disciplinary education throughout."¹ Since the publication of Monroe's book, according to Thayer, "the preponderance of opinion holds John Locke responsible for a formulation of the theory of formal discipline."² Thayer, whose thesis is that Locke's theories "were quite the reverse of those associated with the dogma of formal discipline,"³ charges that most historians of education "appear to select their quotations from Monroe rather than Locke."⁴ Graves is singled out for special criticism in this respect.⁵ In one of his volumes, Graves makes Locke "the first writer to advocate the doctrine of formal discipline,"⁶ but in another volume he states that Locke merely "reaffirmed" the theory, which originated with Plato.⁷ A few pages later he decides that neither Locke nor Plato, but certain passages in Aristotle "seem more clearly the ancestors of this long-lived educational error."⁸ Eby and Arrowood maintain that Locke did not even accept the theory, much less be the first to propound it.⁹ McCormick and Cassidy agree that Locke's educational theories "do not

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¹ Paul Monroe, *A Text Book in the History of Education* (New York: Macmillan Co., 1905), p. 513.

² Vivian T. Thayer, *The Misrepresentation of Locke as a Formalist in Educational Philosophy* ("University of Wisconsin Studies in the Social Sciences and History," No. 3; Madison: University of Wisconsin Press, 1921), p. 7.

³ *Ibid.*, p. 22.

⁴ *Ibid.*, p. 7.

⁵ *Ibid.*, p. 17.

⁶ Frank P. Graves, *A History of Education during the Middle Ages and the Transition to Modern Times* (New York: Macmillan Co., 1910), p. 309.

⁷ Frank P. Graves, *A History of Education before the Middle Ages* (New York: Macmillan Co., 1909), p. 184.

⁸ *Ibid.*, p. 196.

⁹ Frederick Eby and Charles F. Arrowood, *The Development of Modern Education* (New York: Prentice-Hall, Inc., 1936), p. 423.

warrant our classifying him as a formal disciplinarian.¹⁰ Still, according to Brubacher, Locke "is the man who has most often been selected by educational historians as the archrepresentative of the doctrine."¹¹

DIFFERENT INTERPRETATIONS OF FORMAL DISCIPLINE

There are at least two main reasons for this difference of interpretation: first, those who use the expression do not always agree among themselves as to the nature of "formal discipline"; second, Locke's views on education do not always seem to be clearly consistent with his psychological teachings. Locke himself did not use the expression "formal discipline." It is doubtful that he ever heard it; consequently he did not, because he could not, state categorically whether he was for or against it. But in his *On the Conduct of the Understanding* and *Some Thoughts Concerning Education* he expresses his views relevant to the theory as it subsequently came to be defined. The *Conduct* was intended as an additional chapter in his *Essay Concerning the Human Understanding*. The *Thoughts* was originally written as a series of letters to a friend who had sought Locke's advice on education. Thus, the *Conduct* is primarily a psychological treatise, the *Thoughts* a practical guide to education. The former tends to support the position that Locke subscribed to formal discipline, whereas the latter is usually cited by those wishing to document the opposite point of view.

As early as 1905, it was recognized that one source of difficulty in discussing formal discipline is "the different meanings assigned to the phrase."¹² Henderson, who wrote an article on the subject for the *Cyclopedia of Education*, noted the "ambiguity" of the term.¹³ Lyans observed that those who attack the doctrine have a different definition from those who defend it,¹⁴ and Buckingham points out

¹⁰ Patrick J. McCormick and Francis P. Cassidy, *History of Education* (2d ed.; Washington: Catholic University of America Press, 1953), p. 481.

¹¹ John S. Brubacher, *A History of the Problems of Education* (New York: McGraw-Hill Book Co., 1947), p. 140.

¹² C. J. C. Bennett, *Formal Discipline* (New York: Teachers College Publications, Columbia University Press, 1905), p. 13.

¹³ Ernest N. Henderson, "Formal Discipline from the Standpoint of Analytic and Experimental Psychology," *Education*, XXIX (1909), 601.

¹⁴ C. K. Lyans, "The Doctrine of Formal Discipline," *Pedagogical Seminary*, XXI (1914), 343.

that the term itself was introduced by critics of the theory as a term of opprobrium.¹⁵

According to Kelly,

The term *formal discipline* is used to indicate the carry-over or transfer from one field to another which results from the increase in efficiency or from the improvement in the method of using the mental power or capacity to generalize which has resulted from orderly thinking and training. . . . The object of formal discipline is to prepare the pupil's powers and capacities by thorough and proper exercise so that the individual may subsequently be able to deal with any situation or materials which involve these powers and capacities.¹⁶

Orata claims that "the underlying assumption" of the theory "is that the mind consists of a collection of faculties or powers, such as observation, attention, memory, reasoning, will, and the like," and that "education consists in developing these various faculties in much the same way that a muscle is strengthened by exercises."¹⁷ Not everyone who writes on the subject of formal discipline agrees that the doctrine is based on the faculty theory of mind, nor do all those who believe in mental faculties necessarily accept the doctrine of formal discipline, but generally the two are considered as complementary.

LOCKE'S ACCEPTANCE OF MENTAL FACULTIES

Locke leaves little doubt that he accepts the existence of mental faculties and believes that they can and must be disciplined if they are to be brought to perfection.

. . . the ordinary way of speaking, is, that the understanding and will are two faculties of the mind; a word proper enough, if it be used, as all words should be, so as not to breed any confusion in man's thoughts, by being supposed (as I suspect it has been) to stand for some real beings in the soul that performed those actions of understanding and

¹⁵ B. R. Buckingham, "Disciplinary Values in Individualized Education," *School and Society*, XLVII (1938), 99.

¹⁶ William A. Kelly, *Educational Psychology* (4th ed.; Milwaukee: Bruce Publishing Co., 1956), p. 324.

¹⁷ Pedro T. Orata, *The Theory of Identical Elements* (Columbus: Ohio State University Press, 1927), p. 3.

volution. . . . I suspect, I say, that this way of speaking of faculties has misled many into a confused notion of so many distinct agents in us.¹⁸

According to Locke, then, faculty, ability and power "are but different names of the same things."¹⁹

We are born with faculties and powers capable of almost anything, such at least as would carry us further than can easily be imagined; but it is only the exercise of those powers which give us ability and skill in anything. . . . As it is in the body, so it is in the mind: practice makes it what it is.²⁰

One of the tasks of education, therefore, is to help discipline the intellect and will.

As the strength of the body lies chiefly in being able to endure hardships, so also does that of the mind. And the great principle and foundation of all virtue is this: That a man is able to *deny himself* his own desires, cross his own inclinations, and purely follow what reason directs as best, tho' the appetite lean the other way.²¹

Locke shows how this "great principle" is applicable to the work of the school. Stressing the value of accustoming the mind to do the difficult, he suggests that the method of studying is of greater importance than the subject matter learned. "The business of education," he says, "is not to make the young perfect in any of the sciences, but so to open and dispose their minds as may best make them capable of any when they shall apply themselves to it."²² If the mind can "get an habitual domination over itself," he explains, "it will be an advantage of more consequence than Latin or Logick or most of those things children are usually required to learn."²³

¹⁸ John Locke, *An Essay Concerning the Human Understanding* (Boston: Cummings, Hilliard, and Buckingham, 1813), I, p. 220.

¹⁹ *Ibid.*, p. 226.

²⁰ John Locke, *On the Conduct of the Understanding* (New York: Charles E. Merrill Co., 1901), p. 30.

²¹ John Locke, *Some Thoughts Concerning Education* (London: Cambridge University Press, 1889), p. 21.

²² Locke, *Conduct*, p. 67.

²³ Locke, *Thoughts*, p. 55.

While he recommends that children should be made to "look into all sorts of knowledge" and exercise their powers of understanding over a wide variety of materials, he insists that enlarging the possessions of the child's mind is not as desirable as increasing its powers. For this reason, he recommends the study of mathematics, "not so much to make them mathematicians as to make them reasonable creatures."

. . . would you have a man reason well, you must use him to it betimes, exercise his mind in observing the connection of ideas and following them in thought. Nothing does this better than Mathematics.²⁴

I have recommended mathematics as a way to settle in the mind a habit of reasoning closely and in train; not that I think it necessary that all men should be deep mathematicians, but that having got the way of reasoning, which that study necessarily brings the mind, they might be able to transfer it to other parts of knowledge as they shall have occasion.²⁵

UTILITARIAN VIEW OF CURRICULUM

Statements such as these have often been repeated by mathematicians in order to justify the teaching of their subject, particularly before Sputnik made mathematics an eminently practical subject, and by educational historians to demonstrate that Locke believed in formal discipline. Other of Locke's statements, however, lead one to quite a different conclusion. For example, he takes a decidedly utilitarian view of the curriculum, recommending the acquisition of knowledge and skills which, in his opinion, would have the greatest practical value for a seventeenth-century gentleman, the only type of person with whose education he was much concerned. Passages in the *Thoughts* suggest that he was more inclined toward "life-adjustment" education or "developmental tasks" than he was toward most practices which are usually thought of as corollaries of formal discipline.

His recommendation that the child's interests should be recognized; that he should be taught only that which is useful for life or valuable for conduct; that learning should be made pleasant

²⁴Locke, *Conduct*, p. 39.

²⁵*Ibid.*, p. 42.

and easy, and never a burdensome task; that he should be exposed to a great variety of subjects, none of which need be studied thoroughly; that sense experience or direct contact with natural phenomena is the source of all knowledge and of even the most complex thinking; that education should prepare children to take their place in society; that such subjects as fencing, dancing and riding should therefore be included in the course of studies; that virtue and good manners are more important than learning; that languages are best learned through conversation, rather than grammatical drill; that independent judgment, initiative and critical thinking should be encouraged; that reasoning is best developed by the student's thinking about problems which interest him—these principles are hardly characteristic of schools which have based their program on formal discipline, especially as such schools are depicted by critics of the theory.²⁶

Another clue as to Locke's thinking on the matter is to be found in his observation that "we see men frequently dextrous and sharp enough in making a bargain, who if you reason with them about matters of religion, appear perfectly stupid."²⁷ The mistake, he explains, is that a man found reasonable in one field is thought to be reasonable in all fields, "and to think or say otherwise is thought so august an affront and so senseless a censure that nobody ventures to do it."²⁸ The transfer of good thinking habits from mathematics to other fields, which Locke speaks of, is not in his judgment an automatic process or a necessary consequence, as some defenders of formal discipline apparently have thought.

POWER OF MEMORY

Furthermore, he explicitly rejects the notion, commonly associated with formal discipline, that the power of memory can be strengthened by exercise.

I hear it said that children should be employed in getting things by heart to exercise and improve their memories. I could wish this were said with as much authority of reason as it is with forwardness of assurance, and that this practice were established upon good observation more than old custom. For it is evident that strength of memory is

²⁶ All of these principles are brought out in *Thoughts*.

²⁷ Locke, *Conduct*, p. 33.

²⁸ *Ibid.*, p. 39.

owing to a happy constitution, and not to any habitual improvement got by exercise. . . . I fear this faculty of the mind is not capable of much help and amendment in general by any exercise or endeavour of ours, at least not by that used upon this pretense in Grammar Schools.²⁹

One can only guess how he might have reacted to some of the other educational practices perpetrated in the name of formal discipline. Whether or not he would have applied the label "formal discipline" to his own educational and psychological beliefs had he been able to foresee all of the experimental evidence advanced in the last sixty or seventy years, nobody knows, and to speculate along these lines can be nothing more than an interesting diversion for the educational historian. Still, there appear in Locke's writings a sufficient number of threads which can be rewoven to fashion a fairly clear and consistent theory which has relevance to the current debate about the state of American education.

IMPROVING THE MIND

Basic to this debate—which goes back to the latter part of the nineteenth century when serious doubt began to be cast on the doctrine of formal discipline—are two questions: (1) Can the mind or powers of mind be trained to operate more efficiently? (2) If so, how worthy an educational objective is mental training as compared with social development, emotional adjustment, vocational training, and the like? Locke answers the first question positively. His affirmation, of course, does not render the proposition true, but subsequent investigation has justified his belief that, given the proper conditions, desirable mental habits can be developed and transferred, and thus the powers of mind can be improved. It may not be inferred, however, that he would have agreed with the idea, so common in the last century, that the study of particular abstract, difficult subjects such as mathematics, science and the classics necessarily strengthens the reason or will or memory or attention. If grammar-grinding, mental gymnastics, drill on dull, meaningless material and reliance on automatic transfer are components of formal discipline, Locke would have none of it. He did, however, maintain that by requiring students to practice the art of thinking,

²⁹ Locke, *Thoughts*, p. 154.

sound intellectual habits could be fostered which might be applied throughout life.

SPECIFIC FUNCTION OF THE SCHOOL

With respect to the second question, Locke's position is that such things as physical training, character development, mental health, "breeding," good manners, worldly wisdom, a love of reputation, the ability to get along with others and skill in a manual trade are on a par with, or preferable to, intellectual development as educational objectives. It is necessary, however, to distinguish between the objectives of education and those of the school.

Many critics of the current American educational scene—who, incidentally, are often charged with being formal disciplinarians—readily agree that physical, social-emotional and vocational training are important, but they advocate a division of labor whereby the school is recognized as having a specific primary function, the development of intellectual competence, while other aspects of development are left to other agencies, such as the family, the church, clubs and the like. Since Locke is discussing the total educational program of a young gentleman conducted by a tutor acting not only *in loco parentis* but in place of several other educational agents, he does not make this distinction. Consequently, neither the Life Adjustment nor the Intellectual Development forces may claim Locke as an out-and-out ally.

LOCKE'S AMBIVALENT POSITION

Certainly Locke did not originate the theory of formal discipline *de novo*, nor did he underwrite the theory as some nineteenth-century drillmaster may have understood and applied it. He expressed some ideas which came to be incorporated into the doctrine and advanced some arguments which have been used to justify it. But he also offered a number of other ideas which are incompatible with the theory as it is generally understood and with certain practices which are supposed to have grown out of it. It is evident that the statement "John Locke advocated the theory of formal discipline" would not make a satisfactory true-or-false item, and any attempt to characterize him as decidedly *pro* or *con* the doctrine would necessarily be misleading. Locke's position on formal discipline is ambivalent; but so, it seems, is the position of everyone who thinks seriously on it.

THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS*

THE RELATIONSHIP BETWEEN CLASS SIZE AND PUPIL ACHIEVEMENT IN THE CATHOLIC SCHOOL EIGHTH GRADE by Rev. Daniel J. Menniti, M.A.

The purpose of this dissertation was to examine the relationship between class size and pupil achievement in the Catholic school eighth grade. The means employed were an investigation of past research on the question and a statistical study of data gathered from the Office of the Superintendent of Schools in the Diocese of Harrisburg.

The data gathered for the statistical study consisted of class sizes, achievement scores in eight diocesan examinations, and intelligence test scores of eighth-grade classes selected according to several criteria. These factors were then correlated using the Pearson product-moment method of correlation. Finally, a partial correlation was made between class sizes and achievement scores with the intelligence test scores held constant.

From the statistical study it was concluded that, in the classes studied, no relationship had been proved between class size and achievement.

AN ANALYSIS OF THE PROBLEM-CONSULTANT RELATIONSHIP OF CERTAIN PUBLIC HIGH-SCHOOL BOYS AND GIRLS by Gerald McDonald, M.A.

This study aimed to discover the problems of adolescent boys and girls and the person to whom they turn for help in working out their problems. A total of 799 students reported 862 problems, or an average of 1.01 problems per student. The three major problem areas in order of frequency of mention were: school life, personal adjustment, and home. A total of 879 consultants were reported by the co-operating students. The three major consultants named in order of frequency of mention were: no one, friend, and parent.

* Microfilms of these M.A. dissertations may be obtained through the interlibrary loan department of The Catholic University of America; information on costs will be sent on request.

THE DEVELOPMENT OF THE POLICIES OF THE NATIONAL EDUCATION ASSOCIATION OF THE UNITED STATES by Rev. John P. Doherty, M.A.

This dissertation aims to present an historical, non-critical investigation of the growth and development of the National Education Association from the small parent organization, begun in 1857, to its present position of prominence in American education. The *Addresses and Proceedings* of the Association are the chief sources of information. In this study concentration is placed upon the internal structure of the Association and upon the development of major policies. The major policies were selected chiefly upon the basis of their extent of influence upon American education.

A STUDY OF GUIDANCE PRACTICES IN CATHOLIC SECONDARY SCHOOLS OF THE UNITED STATES by Rev. James Hartnett, S.M., M.A.

The purpose of this study was to determine the present status of guidance practices in the Catholic secondary schools of the United States. A 20-per cent random sampling was taken of 449 four-year Catholic high schools of the United States. Requests were sent to them for data on the following items: (1) the guidance program in general, (2) occupational guidance, (3) use of extra-school agencies, (4) follow-up procedures, (5) the system and use of records, (6) personnel services, (7) counseling, and (8) testing.

It appears from the study that the guidance programs in the Catholic secondary schools are inclined to be informal and without central organization. The classroom teacher plays a leading role in this informal type of guidance. Vocational guidance techniques are weak, except in the explanation of the various states of life. Catholic secondary schools do not use many extra-school agencies to supplement their guidance programs. The schools secure follow-up information on the college-attending alumni in particular. Nine out of ten schools reported keeping cumulative records in the principal's office. As a group, the schools do not excel in providing satisfactory personnel services, especially in remedial reading, therapy for emotional problems, and guidance for under-achievers. The counseling and testing programs seem to be better organized in the larger boys' schools than in any of the other types of schools represented in the study.

THE CONSTRUCTION OF A RATING SCALE TO MEASURE TIMIDITY IN HIGH-SCHOOL SOPHOMORE GIRLS by Sister Mary Yvette Kaiser, O.S.F., M.A.

THE CONSTRUCTION OF A TEACHER'S RATING SCALE TO MEASURE THE PERSONALITY TRAIT OF TIMIDITY IN TENTH-GRADE BOYS by Sister Mary Beth Modde, O.S.F., M.A.

These two studies aimed to construct rating scales which would measure the personality trait of timidity as indicated by the behavior of sophomore girls and boys. Thurstone's Rank Order Method was used in the construction of the scales.

Teachers of high-school sophomore girls and boys were asked to submit statements which would be descriptive of student behavior indicating timidity in various degrees. Slightly over one hundred statements were used in the sorting procedure carried on by twenty-five judges. The ratings of the judges were tabulated and cumulative proportions were charted. The scale values and quartile values were obtained by graphing the accumulative proportions. The rank order of the statements was then obtained by arranging them in the ascending order of the scale values. Twenty-four statements were selected on the basis of the scale value and were inspected for ambiguity and content. The twenty-four statements were arranged in two forms. To determine the reliability of both scales 177 girls and 174 boys were rated by three teachers. From the data supplied by the scores, the Pearson product-moment coefficient of correlation for the girls' rating scale was .68, and that of the boys' rating scale, .78.

SURVEY OF PUPILS' ATTITUDES TOWARD MUSIC AS AN ACCREDITED SUBJECT IN THE SECONDARY SCHOOLS OF THE DIOCESES OF SYRACUSE, NEW YORK, AND CAMDEN, NEW JERSEY, by Sister M. Alicia Muhl, M.A.

This study was undertaken to determine the attitudes of pupils toward music as an accredited subject in the secondary schools of the Diocese of Syracuse and Camden. A total of 1,704 secondary-school students participated in the study.

From data obtained by means of questionnaires it was found that 75 per cent of the 1,704 students had a favorable attitude toward the study of music, provided credit was given. The desire to be

able to read music notation was evidenced by 80 per cent of the students. Approximately 85 per cent were interested in the study of Gregorian chant.

The investigator concluded that the attitudes of the students indicated a need for including music as an accredited subject in the curriculum of the secondary schools of the Dioceses of Syracuse and Camden.

THE CONSTRUCTION OF AN OBJECTIVE TEST ON CONCEPTS IN JUNIOR HIGH-SCHOOL MATHEMATICS by Louis A. Hartman, M.A.

The purpose of this dissertation was to construct a test on concepts in junior high-school mathematics which would provide a possible core for a good testing program for purposes of diagnosis and achievement. The development of this instrument involved the formation of test items, the administration of these items to a selected group of students, an item analysis, and the selection of discriminative items to be included in the final form of the test.

The test items were based upon the content of the mathematics course of study used in the schools in which pupils were tested and upon recognized texts. The schools and pupils tested were selected so that the results obtained might be considered typical of the junior high school population of the locality in which the test was administered.

The validity of the test seems to be supported by the following findings: (1) progressive improvement was shown by the mean scores earned by pupils of Grades VII through IX in each school; (2) in all but two cases, the mean score earned by the pupils of each grade within each school was higher than that of pupils in a lower grade or lower than that of pupils in a higher grade of any other school; and (3) the z scores of the items indicate that the items comprising the final test possess good discriminative power.

READING INTERESTS OF EIGHTH-GRADE HIGH AND LOW ACHIEVERS IN SCIENCE AND SOCIAL STUDIES by Sister M. Dolores De Tore, O.S.F., M.A.

The purpose of this study was to ascertain whether the reading interests of eighth-grade pupils who made high scores in tests in science and social studies differ from the reading interests of pupils

who made low scores in the same tests in science and social studies.

The California Mental Maturity Test, Form T, and the Metropolitan Achievement Test were administered to approximately two hundred eighth-grade pupils. These pupils were requested to keep for a period of one year a record of the books they read.

The findings indicate that there was no statistical difference between the high and low achievers in science in the range of reading interests or in the number of books read, but the difference in the range of reading interests of the high and low achievers in social studies was statistically significant in favor of the high achievers. The difference in the number of books read by the high achievers and low achievers in social studies was not statistically significant.

A COMPARISON OF THE READING ACHIEVEMENT OF SIXTH-GRADE URBAN AND NON-URBAN PUPILS IN THE CATHOLIC SCHOOLS OF THE PROVINCE OF NEWFOUNDLAND by Sister Mary Hildegarde Dunphy, C.S.M., M.A.

This study aimed to determine whether statistically significant differences in reading achievement exist between urban and non-urban sixth-grade pupils in the Catholic schools of the Province of Newfoundland, when the pupils are equated on the basis of intelligence. A further purpose of the study was to compare the reading achievement of the boys with that of the girls.

Data for the study were obtained from the results of the Kuhlmann-Finch Intelligence Test and the Stanford Achievement Test in reading, which were administered to 590 sixth-grade pupils drawn from 6 urban and 23 non-urban schools.

The results of the study may be summarized as follows: (1) a highly significant difference exists between the urban and non-urban groups in total reading achievement in favor of the urban pupils, and (2) the difference between the boys and girls in total reading achievement is not statistically significant.

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The seventh Congress of the International Catholic Child Bureau will be held in Lisbon, Portugal, June 29 to July 5, 1959.

HIGHER EDUCATION NOTES

Five new graduate fellowships for the academic year 1959-60 have been established by the Board of Trustees of The Catholic University of America, according to an announcement made last month by Monsignor William J. McDonald, Rector of the University. These new fellowships are in addition to the five which were established by the Board last spring. Each of the new fellowships, like those continued from last year, covers full tuition, board and room on the campus of the University. They are open to college graduates and to those college students who will graduate this June. The fellowships are for advanced work in the University's Schools of Social Science, Social Service, Engineering and Architecture, and Graduate School of Arts and Sciences. For students applying for fellowships in the Graduate School, preference will be given to those interested in working in the fields of mathematics, physics, chemistry, psychology, or anthropology. Applications for the Trustees' fellowships must be submitted before April 15; application forms may be obtained from the Chairman of the Fellowships and Scholarships Committee. Applicants will be judged on the basis of their college records; there will be no special tests. In addition to these ten Trustees' scholarships, the University awards annually twenty-six Archdiocesan Provincial scholarships and many other full and partial scholarships for either graduate or undergraduate study.

National Defense Education Act loans, totaling \$665,160, and seven graduate fellowships, each valued at up to \$10,300, were awarded to Catholic colleges and universities last month, the U. S. Office of Education has announced. Sharing in the loans, which are part of the \$6,000,000 allocated by the Federal Government for this fiscal year, are 146 Catholic colleges and universities. The largest single amount allocated to a Catholic school was \$54,472 to Boston College; the second largest amount was \$31,273 to Fordham University. U. S. Commissioner of Education Lawrence G. Derthick said funds were allocated to 1,227 institutions applying for aid for their student loan programs. Every institution that applies will receive some funds. The Government has been asked to appropriate an additional \$24,000,000 for the remainder of this fiscal year.

Funds already distributed will provide loans of approximately \$1,000 each for 6,667 students; the additional appropriation should provide similar loans for some 26,000 more students.

The two universities, of the thirty-one Catholic institutions of higher learning offering programs beyond the bachelor's degree, which received fellowships are The Catholic University of America and Saint Louis University. Two fellowships for study in statistics and probability theory were awarded to The Catholic University. Saint Louis University was allotted five fellowships for Spanish and Latin American studies. The Defense Education Act calls for 1,000 fellowships a year at a cost of \$4,500,000. The amount appropriated by Congress for the academic year 1959-60 was \$400,000, which allowed the Office of Education to award only 169 fellowships. Commissioner Derthick said that 168 institutions submitted a total of 1,038 programs calling for nearly 6,000 fellowships. In addition to the two Catholic institutions, one territorial, thirty-four state, and eleven other private schools received fellowships. The fellowships are worth \$2,000 the first year of study, \$2,200 the second, and \$2,400 the third. In addition, the fellow gets \$400 a year for each dependent. Moreover, the Commissioner of Education is authorized to reimburse each school up to \$2,500 per fellow for the institution's costs.

Commissions of two influential educational associations last month called for a remedy to what they charge are distinctions in treatment between public and private schools in the National Defense Education Act. Both indicated that they will support moves in Congress to amend those clauses which deny benefits to private, nonprofit school teachers while granting them to public school instructors. Almost identical stands were taken by the Committee on Relationships of Higher Education to the Federal Government of the American Council on Education and the Commission on Legislation of the Association of American Colleges. Key point in the positions taken by the two commissions is that section of the Act which permits college students who borrow Federal funds to work off 50 per cent of their loan by becoming teachers in public elementary and secondary schools. The Act provides that these teachers can be forgiven 10 per cent of the principal and interest for each year they serve, up to 50 per cent of the loan. An addi-

tional point was made by the committee of the American Council on Education. It called for an amendment also to the provision which prohibits teachers from private secondary schools who attend federally sponsored institutes on guidance and counseling from sharing in the stipends given public school teachers who attend the same institute.

Alumni giving to American higher education climbed 29 per cent in 1957-58, according to the American Alumni Council's twenty-first annual survey of alumni support, released last month. A record \$129,442,980 in gifts from graduates and former students was reported by 478 universities and colleges. Despite a drop from the previous survey in the size of average gift from \$35.60 to \$32.03, the annual alumni funds recorded significant gains in the number of contributors (from 1,016,484 to 1,211,395) and in the percentage of alumni responding to the appeals for gifts (from 20.5 to 22.5 per cent). Total gift support of all types from all sources reported by the 610 institutions (including, in addition to the 478 universities and colleges in the United States, 120 independent secondary schools in the United States and 12 Canadian universities) participating in the survey reached \$558,950,943.

Though no Catholic institution took first place in any of the survey's categories, some of them did rank high in several. The University of Notre Dame ranked eighth in "Total Fund Operations"; Harvard University ranked first in this category, with \$2,010,247. An independent report from the University of Notre Dame reveals that the University received an over-all total of \$3,020,052 in gifts and grants in 1957-58. This over-all total is made up of \$695,620 from alumni, \$1,323,384 from non-alumni sources including 453 corporations and foundations, and \$992,987 in research grants and fellowships exclusive of corporation-supported research. In the Alumni Council's survey, Immaculata College and the University of Scranton ranked sixth and seventh respectively in "Percentage of Effectiveness of Solicitation"; Mount Holyoke ranked first, with 74.2 per cent of the alumnae solicited responding. In "Percentage of Graduate Contributors," Rosary Hill ranked second, St. Mary-of-the-Woods sixth, and Our Lady of Cincinnati eighth; Princeton was first in this category. Holy Cross College won one of nine prizes of \$1,000 each "for distinguished achievement in the development of alumni support."

In the good old summertime of 1959, Catholic school teachers will find it difficult to escape the classroom, so many attractive summer programs having been announced already by colleges and universities. Several programs have been noted in this section of our January and February issues. Toward the end of last month, the office of the Director of the Summer Session and of Workshops at The Catholic University of America sent out thousands of packets containing brochures describing in detail the University's six workshops (June 12 to June 23) and some of the feature programs of its summer session (June 29 to August 7). Any reader who has not seen these materials should write to the Director for a packet and dispel all doubts about what to do with himself this summer.

The workshops will be on the teaching of Latin in the modern world, the college business office, developing teaching skills in music, counseling in the secondary school, re-evaluating art in education, and cardiovascular disease nursing.

During the summer session, the University will again offer its Institute of Catholic Social Action. The primary purpose of this program is to train priests for social action. The faculty will be composed of five priest experts in the social action field, including Rev. Patrick W. Gearty of the University staff, and Msgr. George G. Higgins and Rev. John F. Cronin of the Department of Social Action of the National Catholic Welfare Conference.

A special program in Mariology will be offered by the University this summer. Under the direction of Rev. Eamon R. Carroll, O.Carm., assistant professor of Theology at the University and president of the Mariological Society of America, the program is designed as a two-summer curriculum leading to a certificate. Academic credit is given for the courses and they may be used toward a master's degree in the Department of Religious Education.

Workshop in School Business Administration will be conducted by the College of Business Administration of Marquette University from June 7 to June 11. Brother Leo V. Ryan, C.S.V., assistant dean of the College will be in charge. Other workshop staff members will be Brother J. Alfred, F.S.C., of Christian Brothers College, Memphis, and Professor W. W. Theisen of Marquette's Department of Education. Guest lectures will be given by several public and Catholic school superintendents and business managers and persons responsible for business management in religious communities.

SECONDARY EDUCATION NOTES

Words of solace to discouraged high-school religion teachers came from the superior general of a world-wide religious teaching society. Father Paul J. Hoffer, head of the Society of Mary, praised the United States Catholic school system as the best yet developed for teaching religion on a high-school level. Because of the system of diocese support religious high-school education is available to many more in the United States than in Europe or elsewhere, said Father Hoffer. He also stated that homework assignments are at least as important as classwork; that three hours of homework is as important to the student as five hours of classwork. "There is no real training of the mind without such personal and daily effort." Extracurricular activities, Father Hoffer noted, may contribute to a well-rounded education but sometimes they are just substitutes for lack of training in the classroom or the absence of homework. While a good team may help develop school spirit, he continued, it often develops a spirit of rivalry, an enthusiasm for physical performance, and a contempt for intellectual performance. It is often a tremendous waste of time for the players. Father Hoffer was on a seven-month inspection tour of the Society's provinces in the United States.

Nine out of ten high-school students do not know how to study. This is the contention of Dr. George Wiegand of the University of Maryland, as reported in *Education Summary* (January 27, 1959). Dr. Wiegand declared that the fact that so many colleges find it necessary to give how-to-study courses proves this lack. It is this, the lack of ability to study, that causes the majority of college drop-outs. Dr. Wiegand pointed out that football players are coached on how to play football, that golfers have to learn the "how" of golfing, but what kind of coaching is there in how to learn? He recommended that high schools should initiate how-to-study programs since the high school is the logical place to learn to study; college is the logical place to get an education.

Why capable high-school students do not continue their schooling, was the subject of an investigation in Indiana high schools by Wendell W. Wright and Christian W. Jung of the University of

Indiana. As reported in the *School of Education Bulletin* (January, 1959), students, parents, and high-school officials were interviewed in an effort to determine the reasons why certain youths who ranked in the upper 10 per cent of the 1955 high-school graduating classes of Indiana did not continue their education beyond the high school. Of this group of students 875 were included in the study. Among the conclusions drawn from an analysis of the data were these: (1) In three out of four cases only one parent was employed. (2) In 43.4 per cent of the cases the family income, on a yearly basis, was in excess of \$5,000, and in only 19.2 per cent of the cases it was less than \$3,500. (3) In approximately one-half of the cases some close relative of the youths had attended college. (4) In the opinion of school officials, 70 per cent of the youths lived in school communities in which the attitude toward going to college was favorable. (5) There was a college orientation program in 9 of 10 schools in which the youths were enrolled. (6) As many as 78.1 per cent of the youths had discussed further education with some school official. (7) More than one-half of the youths (54.7 per cent) knew of no scholarships that might have been available to them.

The study recommended that the guidance program with regard to academically talented youths should be intensified in high schools; the counseling services of the schools should be expanded to include conferences with parents; youths and their parents need to be informed of the already existing facilities for assisting with the financial responsibilities of further education; greater use should be made of college representatives as consultants in guidance.

A total of 142 secondary schools, both public and private, in the 49 states are offering courses in the Russian language to about 2,400 students, according to a recently released survey. The total number of secondary schools in the nation is more than 28,000, enrolling over 8,800,000 students. The study was made by the National Information Center on the Status of Russian in the United States Secondary Schools, located at Brooklyn College. The center was established last May as a result of a conference sponsored by the Modern Language Association of America. Dr. Harry D. Gideonse, president of Brooklyn College, said that an increasing number of schools have introduced Russian courses in the last school year, but there is little room for complacency. He noted

that all Soviet secondary schools stress foreign language instruction and declared that the danger increases that the next American generation will depend on interpreters while their Russian contemporaries will deal directly with the rest of the world.

New publications in the field of testing have been issued by the California Test Bureau. Available from the publisher are: California Test of Mental Maturity Technical Report, 1957 Edition; the S-O Rorschach Test, designed to assess temperament tendencies; the Picture Interest Inventory, devised to help an individual determine the pattern of his occupational interests; the California Study Methods Survey, aimed at revealing the study methods and attitudes of the student; and the California Analogies and Reasoning Test, which is in the category of a scholastic aptitude test, designed for use in the upper secondary grades and appropriate for entrance testing for college.

Many high school graduates miss out on their plans for a career, a recent survey shows. In Minnesota, of 800 recent graduates polled, only six to 11 per cent had gone into the type of work they hoped to get when they graduated.

The largest Catholic high school expansion program in the history of the St. Louis Archdiocese has been announced. It will provide for the construction of four new Catholic high schools. A survey made recently for the Catholic High School Office in St. Louis revealed that 33,873 Catholic youth will be of high school age in the St. Louis area alone by 1965. This is double the number (15,630) now attending all Catholic high schools in the archdiocese.

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In the public elementary schools of 44 states, at least 300,000 pupils are regularly receiving some instruction in a second language.

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The number of states with programs for mentally retarded children has grown from 4 to 44 in the last three years.

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The sixth decennial White House Conference on Children and Youth has been called for March of 1960.

ELEMENTARY EDUCATION NOTES

A new and easy to use aid to determine whether children's lives are adequately protected in school buildings has just been issued by the National Fire Protection Association. Designed so that any interested person can make this evaluation, the NFPA School Inspection Short Check List covers the major features of life safety in schools. Along with explanatory materials, six basic questions are asked on the one-page form: Are stairways enclosed? Are there enough properly arranged exits? Is the interior finish safe? Are combustible waste materials safeguarded? Are proper fire exit drills held? Is there an effective plan to call the fire department? An unqualified, honest "yes" answer to each of these questions will enable school officials, concerned individuals, and inspection and fire department personnel to know that the school building is reasonably safe for children to occupy. Quantity supplies of the NFPA School Inspection Short Check List, at \$1.50 per hundred, may be obtained from the National Fire Protection Association, 60 Batterymarch Street, Boston 10, Mass.

Reading readiness tests will not predict success in reading. This is one of the conclusions reached from a study of such tests by Neville Bremer in the public schools of Amarillo, Texas. Readiness tests are often used to group first-graders. School administrators use the tests for placing pupils in classes. Teachers use the tests for setting up groups within the classroom. These practices assume that the tests predict accurately the rate of children's academic growth. As reported in *The Elementary School Journal* (January, 1959), the validity of these assumptions was examined. The test scores of 2,069 pupils in the primary grades were surveyed. The children had entered the public schools of Amarillo at the age of six; each child had attended school for at least 140 days and had had only one teacher. During the first month of first grade, before the children had had any reading instruction, they were given the Metropolitan Readiness Tests, Form R. At the beginning of the children's second year in school, they were given achievement tests—the reading subtests of the Gray-Votaw-Rogers General Achievement Tests, Primary Test, Form Q. The study showed only a slight relationship between the scores the first-graders made on the readiness

tests and the scores they made later on their achievement tests. Some of the children who seemed to be ready for high achievement, according to the tests, did not show the progress expected. The reverse was also true. Readiness tests cannot be used to predict reading achievement with any degree of accuracy, but the tests can be used to point out deficiencies in the reading readiness of individual pupils. Since the readiness tests predict success in reading only to a very limited extent, the teacher makes far better use of such tests by using them to plan instruction to overcome deficiencies in readiness.

Touch typing builds vocabulary and boosts reading comprehension. *Education Summary* (January 27, 1959) reported on such an experiment at the University of North Dakota. Twenty-four third- and fourth-grade boys and girls attended typing classes 50 minutes daily for eight weeks. At the end of that time, the test group had made a four-month advance in reading comprehension and a seven-month advance in vocabulary, reported Dr. John L. Rowe, chairman of the business education department. In a single month the students' average typing speed jumped from 23 words a minute to 42 words a minute. Typing improves longhand, claimed Dr. Rowe, and the vocabulary is broadened because the child must concentrate on the meaning of words and the formation of letters. The children also learn spelling and punctuation this way. Dr. Rowe felt that if children could learn to play the piano they could learn to type, and he accompanied the class with Latin American music on the piano.

Teaching pupils to solve problems is always a two-pronged operation. First, pupils must learn to use the same straightforward common sense in arithmetic that they use in dealing with perplexing situations outside of school, and, second, they must master the skills of computation so well that the number operations in a problem can be carried on automatically, leaving their minds free to concentrate on the logical thinking that is necessary. These are the conclusions of G. T. Buswell, of the University of California, reported in *Education* (January, 1959). Dr. Buswell stated that it is better for teachers to make individual diagnoses of pupils' thinking in solving problems and then to help them to correct fallacies

in thinking and errors in number skills rather than to teach pupils to go through some set pattern of steps that is supposed to be "the way" to solve problems. When a pattern of solving problems is formalized and reduced to a stereotyped habit the pupil is likely to stop thinking.

Being acclaimed throughout the land by seventh-grade teachers is the new Faith and Freedom reader for the seventh grade, entitled *These Are Our Freedoms*. Written by Sister M. Perpetua, R.S.M., Mary Synon, and Katherine Rankin, the book was prepared under the supervision of the Commission on American Citizenship of The Catholic University of America and is published by Ginn and Company. Many of the adapted stories are new, and there are several new original ones written by Mary Synon and Katherine Rankin. Teachers who are already working with the book in class report enthusiastic satisfaction in its use.

Ways in which classroom periodicals can be used to instruct boys and girls in the primary grades are described and illustrated in a new booklet, entitled *Sharing Experiences in Creative Teaching*, published by Geo. A. Pflaum, Inc., Dayton, Ohio. Fourteen experienced Catholic educators have contributed to the contents of this handbook for teachers. It is prepared especially to help teachers make more intelligent use of *Our Little Messenger* in the first three grades. The subjects discussed include: "A Lead to Creative Teaching," "Christian Education Provides for the Needs of the Whole Child," "Appraising and Developing Reading Readiness as a Foundation of a Successful Reading Program," "Visual Skills in Reading," "Creative Art Experience," "What Music Means to Young Children," "Let's Talk about Poetry," "Television and Classroom Periodicals," "Seatwork Ideas," and "Attaining Christian Social Knowledge." The suggestions of the writers are meant to serve as a stimulus to creative teaching, rather than as a rigid pattern in leading the child to truth, beauty, and goodness.

First recipient of the Regina Medal, newly established Catholic Library Association award for service in the field of children's literature, is Miss Eleanor Farjeon. The award will be presented March 30, at the Association's annual conference in Chicago.

NEWS FROM THE FIELD

"Christian Education: Our Commitments and Resources" is the theme of the fifty-sixth annual convention of the National Catholic Educational Association which will be held in Atlantic City, March 31 to April 3. The opening address will be given by Most Reverend Bishop Lawrence J. Shehan of Bridgeport, Connecticut, president general of the Association. Mother Mary Philothea, dean of the College of Sister Formation of Seattle University and national chairman of the Sister Formation Conferences, will speak at the closing session. In announcing the theme, Msgr. Frederick G. Hochwalt, executive secretary of the Association, explained that "as Catholic educators, we are called upon to do certain things and we have some definite media available to us to accomplish our purposes; in other words, we are committed to a specific program and we have at our disposal certain resources to achieve it. This convention proposes, at least in part, to set down and examine these resources and commitments. It is, perhaps, another way of analyzing the dimensions of Catholic education as we find it carried on today."

Elimination of all small high schools is impossible and certainly undesirable, said Dr. Robert M. Hutchins, president of the Fund for the Republic and former chancellor of the University of Chicago. Speaking on a Columbia Broadcasting System radio program last month, Dr. Hutchins thus appraised one of the controversial recommendations contained in Dr. James Conant's recent report *The American High School Today*. In his book, Dr. Conant recommends that high schools with graduating classes of fewer than a hundred students be eliminated; his report is limited to the public schools. Dr. Hutchins dismissed as unsound the theory on which Dr. Conant's recommendation was based. He said it rested on the assumption that only 15 per cent of the American people can be seriously educated.

Five new high schools will be taken over in the fall of 1959 by the Christian Brothers of the St. Louis Province. These will be a school for 500 boys in Quincy, Illinois; a school for 1,400 boys in St. Paul, Minnesota; the boys' department in two co-institutional high schools at Appleton and at Oshkosh, Wisconsin. These last two schools will

each have a capacity of about 1,200 pupils. The fifth school will be a mission high school in Huehuetenango, Guatemala. The Maryknoll Fathers have asked the Brothers to help them in this area of Guatemala.

The Church's position on support of public education was made clear on two recent occasions. Bishop John J. Wright of Worcester, Massachusetts, addressing the Thoryndyke Road School Parent-Teacher Association in January, said: ". . . it is evil not to raise taxes to do the job that has to be done if our schools are to give children the proper education. And it is good to be taxed if the money from taxes goes toward such things as better schools."

In Tacoma, Washington, also in January, *The Catholic Northwest Progress*, newspaper of the Seattle Archdiocese, was commended by Tacoma's Citizens' Committee for School Support for its editorial backing a \$1,530,000 levy for public schools. In a resolution lauding the newspaper's support, the Citizens' Committee stated: "Be it hereby resolved that this committee extends appreciation and thanks to the editor of *The Catholic Northwest Progress* for the outstanding service this paper rendered in the cause of public education through an editorial published in the issue of January 9."

Any zoning law or ordinance which seeks to prevent the building of a church at any location in Missouri is in violation of the Constitutions of the United States and of Missouri. This is the substance of a unanimous opinion rendered in January by the First Division of the Missouri State Supreme Court in deciding a case involving the refusal of the town of Creve Coeur to permit the construction of a Jewish synagogue on a certain tract of land. The State Supreme Court held that the State of Missouri had granted no authority to cities to prohibit the building of either churches or schools in residence districts.

Montreal's Catholic schools cost \$32,286,496.70 in 1958. Total revenues amounted to \$32,789,011.42. Principal sources of revenue were school taxes (\$21,184,051.80) and sales taxes (\$9,171,719.76). Cost of education per pupil was \$235 compared with \$219, in 1957, and \$193, in 1956. School attendance rose from 146,983 for 1957-58 to 156,609 at the present time.

BOOK REVIEWS

SHAPING THE CHRISTIAN MESSAGE: Essays in Religious Education.
Edited by Gerard S. Sloyan. New York: The Macmillan Company, 1958. Pp. 327. \$5.50.

"How are the young to be formed, and not merely instructed, in accordance with the living message of Jesus Christ?" This is the basic question discussed from various angles in these thirteen essays. The book appears at a most opportune time. We American Catholics have succeeded in building up a system of formal religious education which—as the first part of this book indicates—is unique in the history of the Church. We are making heroic efforts to perfect and expand this system to include all Catholic youth. And yet more and more teachers of Christian doctrine on every level, and more and more thoughtful parents whose children are in Catholic schools, are beginning to ask themselves (to borrow the title of F. J. Sheed's pamphlet): "Are we really teaching religion?"

This question may, of course, be asked on various levels. We are already, and have been for some time, deeply concerned with finding the best methods to use in teaching children the material contained in our catechisms. But we have only begun to consider the more fundamental question of our whole approach to Christ's message—whether we consider it and present it as a system of duties or as the Good News of Jesus Christ. Such questioning of the whole tone and purpose of religious education has been going on in Europe for several decades, and this book is one of the first to present some of the fruits to American readers. Father Johannes Hofinger's *The Art of Teaching Christian Doctrine* (University of Notre Dame Press, 1957) was one of the pioneers in this field. And the international catechetical review *Lumen Vitae*, published in Brussels, has for some time been available in an English edition.

The authors in this volume are of many nationalities—English, French, Austrian, Belgian, American, all distinguished in various phases of religious education. The first part of the book gives a historical perspective on our various problems by discussing religious education from early Christianity to medieval times (G. Sloyan); in late medieval times (J. Jungmann); in England in the penal days (J. Crichton); the catechetical method of St. Sulpice (J. Colomb); ending with a chapter on general tendencies in contemporary cate-

chetics (P. Ranwez). Part II gives "some theological and scientific considerations": two mainly on primary religious education (F. Coudreau and A. Boyer); two on our particular American problem of religious education in colleges, by G. Weigel and J. Hardon. The third part deals with "practical considerations": "The Training Our Catechists Need," by J. Hofinger; "Newman Work at the College and University," by J. Maguire; "The Use of Words: A Problem Both of Content and Method," by F. H. Drinkwater; and "Confirmation at the Age of Reason," by G. Delcuve.

As is obvious from these titles alone, anyone concerned, formally or informally, with religious education will find much valuable material among these essays. But the next to the last, Canon Drinkwater's on the use of words, should be required reading for everyone who attempts to speak or write about religion. One cannot help feeling that if its conclusions were followed, really followed in spirit and letter, by all of us—parents, teachers, writers, preachers and translators of Holy Scripture—nearly all the problems discussed in this book, and raised in the reader's mind by reading the book, would be solved in not too long a time.

The book is dedicated to the great educator, Msgr. William Russell. Like his own work, it should prove both provocative and evocative. It should stimulate much thought, much discussion, much self-questioning, and it should make the way ready for constructive action in the future.

MARY PERKINS RYAN

Goffstown, New Hampshire



THE AMERICAN PARISH AND THE ROMAN LITURGY by H. A. Reinhold. New York: The Macmillan Company, 1958. Pp. ix + 148. \$3.50.

It is doubtful if any single person has been as influential in achieving love for the sacred liturgy in this country, through the apostolate of the pen, as the Reverend H. A. Reinhold. That is a bold claim. In light of the contributions made by men like Parsch, Michel, Ellard, and Diekmann, it should perhaps be modified. Very well. None but he can claim the triple achievement of having transmitted to an American public an entire generation of German and

French scholarship, in accents of candor and courage unhappily rare in ecclesiastical circles, in a prose so clean that the English tongue seems a better thing for having been put to this use. For a moderate statement of the case, that will have to do.

This German-born priest of the Yakima Diocese has given illumination, balm, and a voice to fellow Americans for over two decades in the pages of *Today*, *The Commonweal*, *The Priest*, and *Social Order*. Chiefly, though, he is known as the "Timely Tractor" of *Worship* who for fifteen years leveled hills and filled valleys tirelessly, that God might visit His people on the straight road of Eucharistic celebration. The *participatio actuosa* (in the papal phrase) of priests and people alike was consistently proposed as the necessary condition of comprehension and love. How many there were who read those tracts, full of admiration for the boldness of the man who took Christ at His word that He was truth. The impatience of "H. A. R." with mental confusion and sham cleared the head like a fresh breeze, sending the reader back to his sacred or secular occupations with deeper love for a Church that could be as rich as this, and as full of freedom.

The present book is subtitled "An Essay in Seven Chapters." It is tentative, but only in the way that the conclusions of science are tentative. Much of what stands on these pages has been proved by time. What is alleged but may prove untrue is completely dispensable, in the author's view. The editing and documentation processes have given to this collection a tautness and dramatic impact that make one puzzle how so few pages can bear so great a burden.

Father Reinhold proceeds from the concept of the "strangeness" of the Roman liturgy, that "most perfect creation of the Christian mind," to the less sober and less chaste rites of subsequent ages which bring shame and loss of dignity to man as a son of God by their emotionality and inability to issue him any challenge to personal "*engagement*." He speaks of fear of the unknown and ignorance as the causes of inertia regarding conformity to papal teaching in matters of public sacramental prayer. One finds here an excursus into the function of sanctuary lamps and holy water to set both usages in Eucharistic focus. Few sacraments or sacramentals escape the author's careful attempts at integration. In the matter of the vernacular tongue, the question is put why we must be forever condemned to carry a textbook to Mass. Yet the problem goes far

deeper than that: "We see the starvation diet of [the people's] spirituality shrinking further as time goes on, while radio, press, and motion picture expose them continuously to the impact of sensation, thrill, and emotional upheaval. . . . There is a solemn need for the celebrated and solemnized broadcasting of the Word as only the liturgy does it. It cannot be achieved any longer by Latin, in my opinion; and a congregation in which only the more intellectual part have one eye on the altar, and the other on a translation, certainly ought to be bettered." (p. 36f.)

For the scholarly-minded, the chapter "The Christian Meaning of Sunday" contains the provocative suggestion that Septuagesima may have originally been the first Sunday of the Church year. Two cycles are then proposed, one for spring and one for fall. Whatever the Christian educator may make of Father Reinhold's scholarship, however, he is too close to the pastoral problem to omit a reading of this book.

GERARD S. SLOYAN

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EDUCATION IN SOCIETY: READINGS by Bernard N. Meltzer, Harry R. Doby, and Philip M. Smith. New York: Thomas Y. Crowell Co., 1958. Pp. xiv + 498. \$3.25.

Books of readings have become common in the field of education. And there is good reason for this fact. Such books serve as portable libraries for many students and, oftentimes, are a means of introducing students to primary sources. Perhaps their outstanding virtue is that they are an excellent vehicle for presenting the conflicting points of view held by various authorities on particular issues. This book of readings is intended to help students make sense out of the relationship that exists between education and the total socialization process by exposing them to what selected educators, sociologists, psychologists, anthropologists, journalists, and men of affairs have to say about contemporary issues in education.

The eighty-five readings in this book are divided into ten categories: the field of educational sociology, culture and the school, cultural change and problems of education, the social functions of

education, the social control of education, the school and the community, the teacher as a person, the student as a person, social factors in the learning process, and controversial issues in education. The readings placed in each category are preceded by a brief statement of the theme of the section. The authors suggest that these introductory comments will render this book serviceable as a text in addition to its more probable use as a supplementary source book.

In the Foreword the authors state that they have attempted "to maintain a high level of objectivity" in selecting the readings, but they have failed to do so in at least three major portions of the book. In discussing the integration-segregation issue, they present three moderate and well-reasoned articles in favor of integration and one rabble-rousing campaign speech by an unsuccessful Georgia politician in favor of segregation. In the section on the aims of education, there is no one to speak for the large segment of the population who believe that man is a religious as well as a social being. A statement by McGucken, Cunningham, or Maritain would have helped complete this portion of the book. Again, the religion-in-public-education issue is presented in a skimpy one-sided fashion. Both articles in the section are written by people very much opposed to any kind of tie between religion and public education. One further comment on the nature of the readings: far too many of the readings date back prior to the teacher shortage and depict teachers as unfortunate creatures existing in miserable circumstances. It is unlikely that such readings will have a salubrious effect upon the teacher education students who read them.

On the positive side of the ledger, it must be noted that this book is broad in scope, that its readings have been correlated with six leading texts in educational sociology, and that it is unbelievably low in cost.

ANTHONY C. RICCIO

School of Education
The Ohio State University

♦♦♦

SOCIOLOGY by Jessie Bernard and Deborah MacLurg Jensen. St. Louis: C. V. Mosby Company, 1958. Pp. 395. \$5.00.

No one will question the need for an adequate and complete

introduction to the field of sociology for the student nurse. Jessie Bernard and Deborah Jensen ably accomplish this aim in their work *Sociology*.

The book is primarily intended as a text for the student nurse for the courses sociology and social problems. The simple manner of presentation, the use of understandable terms, and the emphasis placed on the nurse's role in each aspect of sociology, make this text suitable for the nursing school curriculum.

Seven main sociological topics constitute the units of the book: nurse's role in to-day's society, population, the community, institutions, the individual, social problems, and social planning. In Unit I the author presents a rather realistic picture of the nurse in her varied roles: in the nursing school as a student, in the hospital, and in the community. The expected functions and problems of each phase are dealt with briefly. The discussion of population gives the student a general view of trends in this field. Urban and rural living, with the differences and advantages and disadvantages of each, are presented. Special emphasis is placed on available medical facilities and the subsequent health of community members.

In the varied roles of her profession, the nurse must be equipped with an understanding of her community. A knowledge of the physical, class and group structure of the community is basic and essential. In addition to this general information, in Unit III, the authors point out the relationship of community structure to the individual citizen, health agencies, and public health.

Unit IV deals with the family, the hospital, and institutions of government, economy, education, and religion; it is informative and interesting. The ideas offered as characteristic of the contemporary American family, however, leave little hope for our future society. The authors' observations are degrading and non-Christian. The approval of divorce, in some instances, and the lack of recognition of woman's duty as wife and mother are frightening. One also wonders if, perhaps, the authors would like to hand over some of the duties of the family to the state. The purpose and function of education as expressed by the authors typifies the secular education of to-day.

In Unit V, the discussion of the individual and his world should make the student more aware of the interplay of environment, heredity, and culture, and its effect upon her patients.

The chapters devoted to social problems will be valuable and interesting to the student. She will have a better realization of the nurse's need for recognizing existing social problems, particularly those affecting her patient as a cause or effect of illness. An understanding of the social worker and the nurse's relationship with this worker are made clear.

One of the best parts of the book is the discussion on problems of physical and mental health. The effects of physical and mental disturbances on the individual, the community, and the nurse are thoroughly portrayed. Emphasis is properly placed on the changes in public attitude and treatment over the years. The final unit of *Sociology* looks for an improved "health" through social planning and change.

Sociology should adequately fulfill the need for a text in a crowded nursing curriculum. Supplementary reading is suggested by the authors and would seem necessary. The questions and projects following each unit will assist the student to relate the particular sociological situation under study to the nursing profession. The glossary and appendix, which gives a brief discussion of national social agencies, make the text more meaningful. The student nurse will gain a working and basic knowledge of the field of sociology with the use of this book.

MARGARET MARY GROGAN

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Albany, New York

* * *

The Dominican Fathers started a School of Theology for the Laity recently at St. Vincent Ferrer School, New York City. Classes meet weekly on Monday nights.

* * *

The College of the Holy Cross won the first-place certificate and the award of \$1,000 in the men's college category in the American Alumni Council's Alumni Giving Incentive Awards Program. The Grand Award and a check for \$10,000 went to Texas A and M College, 48.9 per cent of whose alumni contributed to its 1957 alumni fund.

BOOKS RECEIVED

Educational

- Bonaventure, O.S.B., Sister M. *Successful Devices in Teaching Latin*. Portland, Maine: J. Weston Walch, Publisher. Pp. 205. \$2.50.
- Clarke, M. L. *Classical Education in Britain, 1500-1900*. New York: Cambridge University Press. Pp. 234. \$6.00.
- Committee of the Classical Instructors of Harvard University. *Harvard Studies in Classical Philology*. Cambridge, Mass.: Harvard University Press. Pp. 528.
- Cuyler, S.S., Cornelius M. *Curriculum of the Minor Seminary: Mathematics and Speech Training*. Washington, D. C.: Catholic University of America Press. Pp. 103. \$1.50.
- Good, Carter V. *Introduction to Educational Research*. New York: Appleton-Century-Crofts, Inc. Pp. 424. \$5.00.
- Goodman, Mary Ellen. *A Primer for Parents. Educating Our Children for Good Human Relations*. New York: Anti-Defamation League. Pp. 32. \$0.40.
- Henry, Nelson B. (ed.). *Community Education*. Fifty-eighth Yearbook of the National Society for the Study of Education. Chicago: University of Chicago Press. Pp. 423. \$4.00 cloth; \$3.25 paper.
- Keeler, O.S.B., Sister Jerome. *Handbook of Catholic Adult Education*. Milwaukee: Bruce Publishing Co. Pp. 95.
- Kentucky's Resources*. Revised edition. "Bulletin of the Bureau of School Service," XXXI (December, 1958). Lexington, Ky.: College of Education, University of Kentucky.
- Loree, M. Ray (ed.). *Educational Psychology*. New York: Ronald Press Co. Pp. 425. \$4.50.
- Maria Giovanni of Maryknoll, Sister. *Vocations in Your Classroom*. Maryknoll, N. Y.: Maryknoll Publications. Pp. 88. \$1.00.
- Moustakas, Clark E. *The Alive and Growing Teacher*. New York: Philosophical Library. Pp. 157. \$3.00.
- National Commission on Teacher Education and Professional Standards. *The Education of Teachers: New Perspectives*. Washington, D. C.: National Education Association of the United States. Pp. 399. \$3.25.

- Perpetua, R.S.M., Sister M., and others. *These Are Our Freedoms.* Faith and Freedom Reader VII. New edition. Boston: Ginn and Co. Pp. 381. \$3.20.
- Robinson, Helen M. (ed.). *Evaluation of Reading.* Chicago: University of Chicago Press. Pp. 208. \$3.50.
- Sayers, Ephraim Vern, and Madden, Ward. *Education and the Democratic Faith.* An introduction to Philosophy of Education. New York: Appleton-Century-Crofts, Inc. Pp. 472. \$4.25.
- Spache, George D. *Good Reading for Poor Readers.* Champaign, Ill.: Garrard Press. Pp. 168. \$2.50.
- Stoops, Emery (ed.). *Guidance Services: Organization and Administration.* New York: McGraw-Hill Book Co., Inc. Pp. 302. \$5.75.
- Van Steenberghen, Fernand (ed.). *Psychology, Morality and Education.* Springfield, Ill.: Templegate. Pp. 128. \$3.75.
- Wright, Wendell W., and Jung, Christian W. *Why Capable High School Students Do Not Continue Their Schooling.* Bloomington: Indiana University Bookstore. Pp. 78. \$1.00.
- Young, O.F.M.Cap., Valentine W. *The Role and Function of the Spiritual Director in the Minor Seminary.* Washington, D. C.: Capuchin College. Pp. 72.

General

- Carter, Very Rev. Canon G. Emmett. *Psychology and the Cross.* Milwaukee: Bruce Publishing Co. Pp. 135. \$3.00.
- Clark, R.S.C.J., Mary T. *Augustine, Philosopher of Freedom.* New York: Desclée Company. Pp. 273. \$4.50.
- Congreve, William. *The Way of the World.* Great Neck, N. Y.: Barron's Educational Series. Pp. 195. \$0.65.
- D'Ormesson, Wladimir. *The Papacy.* Trans. by Michael Derrick. Englewood Cliffs, N. J.: Hawthorn Books, Inc. Pp. 142. \$2.95.
- Fagothey, S.J., Austin. *Right and Reason.* St. Louis: C. V. Mosby Co. Pp. 627. \$6.00.
- Fielding, Gabriel. *Eight Days.* A Novel. New York: William Morrow and Co. Pp. 370. \$4.50.
- Filas, S.J., Francis L. *The Parables of Jesus.* New York: Macmillan Co. Pp. 172. \$3.75.
- Goldsmith, Oliver. *She Stoops to Conquer.* Great Neck, N. Y.: Barron's Educational Series. Pp. 157. \$0.65.

- King, Donald B. *Four Tragedies of Shakespeare*. Mt. St. Joseph, Ohio: College of Mt. St. Joseph-on-the-Ohio. Pp. 48. \$1.25.
- Lansdell, Norman. *The Atom and the Energy Revolution*. New York: Philosophical Library. Pp. 200. \$6.00.
- Lippert, Peter. *The Jesuits—A Self-Portrait*. Trans. by John Murray. New York: Herder and Herder. Pp. 131. \$2.25.
- Moore, Dom Thomas Verner, and Stevens, Dom Gregory. *Principles of Ethics*. Philadelphia: J. B. Lippincott Co. Pp. 282. \$6.00.
- Piault, Bernard. *What Is the Trinity?* Trans. by Rosemary Haughton. Englewood Cliffs, N. J.: Hawthorn Books, Inc. Pp. 156. \$2.95.
- Reynoldine, O.P., Sister Mary. *The Catholic Booklist 1959*. River Forest, Ill.: Rosary College. Pp. 54. \$1.00.
- Spitz, Armand, and Gaynor, Frank. *Dictionary of Astronomy and Astronautics*. New York: Philosophical Library. Pp. 439. \$6.00.
- Thomson, Paul van Kuykendall. *Why I Am a Catholic*. New York: Thomas Nelson and Sons. Pp. 204. \$2.75.
- Vadakin, James C. *Family Allowances*. Coral Gables, Fla.: University of Miami Press. Pp. 185. \$4.95.
- Veith, Msgr. Henry M. *The Children's Mass*. New York: Benziger Bros., Inc. Pp. 64. \$0.48.
- Weigel, S.J., Gustave. *Faith and Understanding in America*. New York: Macmillan Co. Pp. 170. \$3.75.

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Because of popular demand, the article on *Human Evolution — 1956*, with Appendix, *The Present Catholic Attitude Towards Evolution*, has now been reprinted. This authoritative article, by Rev. J. Franklin Ewing, S.J., Ph.D., Professor of Physical Anthropology at Fordham University, is written in a non-technical style, and should be of particular interest to all Catholic students and educators. The article is now in its fourth reprinting. Order from: *Anthropological Quarterly, The Catholic University of America Press, Washington 17, D. C.*

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Co-operation of Catholics in Non-Catholic Religious Activities

by

V. REV. FRANCIS J. CONNELL, C.S.S.R.

This article originally appeared in 3 installments, in the February, March and April, 1956 issues of *The American Ecclesiastical Review*.

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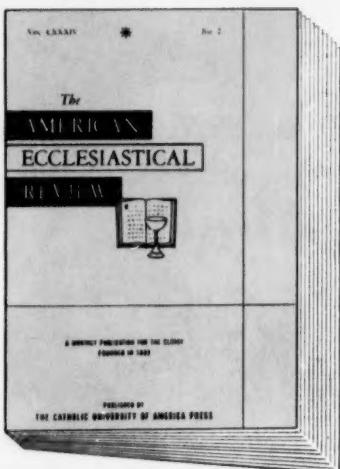
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